ZIONS HERALD

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"EXCEPT YE BECOME AS A LITTLE CHILD . . ."

JUNE 25, 1947

FROM COVER TO COVER

THE CHALLENGE TO OUR CHURCHES presented by Bradshaw Mintener, leading layman at Hennepin Avenue Methodist Church in Minneapolis, Minn., and vice-president and general counsel of Pillsbury Mills Inc.

JAMES E. DOTY, graduate student from Boston University School of Theology, now spending a year of study and travel in Europe, tells of SUNDAY IN LONDON.

THE PROPHETS LOOK AT AMERICA TODAY, a "Panel Discussion in Heaven" written by Mrs. Margaret Henrichsen, minister of the Methodist churches in Prospect Harbor, Gouldsboro, Ashville, Sorrento, East Sullivan, North Sullivan and Franklin, Maine.

Gerald E. Knoff, associate general secretary of the International Council of Religious Education, discusses MAKING CHRISTIANS OUT OF METHODISTS.

READERS WRITE

St. Peter To Dr. Martin

In "Is Vermont Our Parish?" by Eldon H. Martin, June 11, 1947, I find the author suffering from a case of defeatism, and hard at work pulling the wool over his own eyes. He has even been inaccurate in representing Vermont as a stagnate state. State factory inspection reports show 25,980 employees in 1935-36 and increasing steadily by 1944 to 61,450. These figures don't seem to indicate a slumbering society.

Mr. Martin, it is my belief that fellows who are, or have been in authority in the church are responsible for the situation of Vermont Methodism. You admit you don't reach the young people. I am twenty-six years of age, a mother of a four-year old, a veteran's wife and a Vermont school teacher of five years' experience. In the teaching profession we are taught to see failures as a challenge to the best that is in us, and not a fault of the unusual type of community.

Perhaps I should have added that I am a Methodist from way back; an old fashioned one. I have been in several communities in the state and the Methodist church has never been the one I attended. Why? Because I have never found there an inspiring preacher. I think the reason for the poor ministers is not what you say, but the example that is set them by fellows in authority. You may think that money is the answer to your problem, but I should be ashamed to admit it the way you have.

"Seek you first the kingdom of God, and all these things shall be added unto you!" Doesn't even the *church* dare to practice what it preaches?

I think St. Peter will have a lot to say to you, when he gets to it.

MRS. G. M. DEMICK
Woodsville, N. H.

Equalized Salaries Again?

It was like news from home to read Guy Allen's reference to my boyhood conference of New South Wales, Australia. I remember when in school in Boston, I had a textbook on sociology. It stated that although we talk about democracy in this country, we must go to Australia to see it put into practice. United States Methodism is not democratic. Why should our bishops be permanent fixtures? Why not a limited term for them, as for the district superintendents? Furthermore, why is not a vote taken in the conference? Also, why don't our district superintendents have churches? If they can have churches in Australia, they can do likewise here. Why should they be idle every Sunday? Even during the acute man-shortage of war days, when churches were left without pastors, why weren't the superintendents appointed to churches? The whole thing has been and still is as rigid and inflexible as a bar of steel. The superintendent system was a temporary arrangement made by Asbury, in the first days of American Methodism, when uncultured local preachers needed supervision. Now, however, since our pastors are graduates of college and seminary, the role of superintendent has become an unnecessary one, yet it seems to be a permanent fixture. There is something very wrong about all this.

Our salaries are just undemocratic and outmoded in system. Isn't a city pastorate sufficient honor? Why does the city pastor need a gold mine as well? His brother pastor, ten miles distant from the city, receives less than half that much salary. Is there so much difference in the men and the work? Both men give all that is in them; therefore, they should receive the same in return. Would you say that our city pastors are in their positions because they are brilliant?In some cases, yes; but not all. A goodly number are duds: they are not students, and they do not know how to preach a good sermon. We have scores of rural pastors who ou them on every count. But what we say not make any difference. The stand-pats in the saddle and will hold down the archaic system when we meet at Gen Conference in 1948.

(Rev.) ALBERT E. WHITTE
Newfield, Ma

Twice Glad

The June 4th issue of ZIONS HERALD, m me twice glad that it comes weekly to study. The first thrill came by virtue of way you are dealing with the matter of t for the support of private and paro schools. The second was when I read article of my friend and my father's com Col. Demser, who was and is "Loyal to Flags." He is one of the now few "G old Boys of the Grand Army of the Re lic." I shall hope to see him and othe their national encampment in Cleve August 10-14.

(Rev.) J. KIRKWOOD CR
Manchester, N

An Anniversary We Forgo

At 9:15 a. m., August 6, 1946, Hiros time, the sirens and bells of that atom city called all human activity to a stan for a period of prayer.

At the very moment which marked first anniversary of the dropping of atomic bomb, the people of Hiros prayed.

And what of us—the people of Am We dropped that atomic bomb. We 100,000 men, women and children, wi warning, in one giant blow. Yet, whil people of Hiroshima observed the firs niversary with prayer, we let the day with scarcely a sign of recognition o awful cosmic power which we alone p sed.

Indeed, at White Sands, New Mexico the Alamagordo Desert, where the firs bomb exploded, our armed forces rel into ever higher flight rocket missile signed to carry atomic warheads in a world war. And that week, as every the atomic pile at Oak Ridge, Ten disgorged another bomb of the newer which rendered the Hiroshima versio solete.

Our conspicuous failure to show, o first anniversary of Hiroshima, even a sign of recognition and concern would little import, were it not that as we no proach the second anniversary of that event there is as yet no sign that A will either meditate or pray. The abse any plan for searching the individua collective conscience, for pondering o origin and destiny of both mortal lif the atomic power that man has har for silence in profound awe at the sp

the universal forces and designs now re-
aled and visible for all to behold—these
ks within America at this time make the
ntinuing warlike preparations at White
nds and Oak Ridge stand forth as presenti-
ents of stark horror and evil.

Are we, America, to be the epitome of
ust who, for the material powers and
easures of the world, sold his own soul?
re we to be the Frankenstein of the world
the scientific monster without a heart or
irit? The issue now confronts us. Perhaps
e people of Hiroshima, out of their suf-
ring, discovered their souls. And we, in
r victory, are we losing ours?

On that fateful day of August 1945, when
e news was first released of the bombing
Hiroshima, a leading Boston newspaper
adlined the story in screaming type that
ad: "Heart of Hiroshima Gone in a Flash."
om the perspective of nearly two years
mes now the question: "Was it the heart
Hiroshima that was gone in a flash? Or
as it the soul and conscience of America?"
n the first anniversary we did nothing,
hile the people of Hiroshima prayed.

Now comes a second anniversary—a second
ance. Let August 6, 1947 go by without
me sign of recognition, of conscience, of
ncern from America, and the very heavens
ill cry out: "People of America, where is
ur soul?"

Oh, people of America, if in you lives even
spark of love for your own children whose
es will be as easily smashed and atomized
any future war as were the lives of Hiro-
ima's children, consider: Will you let the
y of August 6th go by without some sign
conscience and of purpose?

Open your eyes and see! The bomb that
ll on Hiroshima fell on America too! It
ll on the whole living world. It charted
e pattern of any future war. There is no
nger any safety in an atomic stockpile, in
gger armies, faster planes, radio-guided
ckets. There will be no victor in another
ar.

Yet there will be another war unless we
ow unlock the atomic power within our-
lves. We must pause together in silent med-
ation to ponder the reason for our being.
viewing the designs of universe and na-
re now revealed and usable, do you not
now the meaning of ancient wonder and
we? Can you not see the lightning flashes
f truth, distant but nearer? Can you not
ear the thunder of universal forces, out of
istory, nature and beyond? Can you not feel
e rushing tides of time?

It is getting very late. The scientists on
e Alamagordo Desert heard the time:
Zero minus fifteen . . . zero minus four-
een. . . ." The bombardier over Hiroshima
ounted the time, the approaching seconds
the moment of the bomb's release. There
omes a time after which it is too late and

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The Challenge to Our ...

Excerpts from an address by Mr. Bradshaw Mintener, of Minneapolis, Minnesota, at Wisconsin Council of Churches' Laymen's Conference, Green Lake, Wisconsin, Thursday, May 29, 1947.

Less than two years ago the United States and her allies completed a Gargantuan task. They subdued and brought to heel the most powerful, the best prepared, the most immoral, inhumane and the most ruthless aggressors a civilized world has yet known. That task was accomplished by a dedicated unity of effort, by supreme individual devotion and sacrifice, by a common understanding of the instant peril plus a common girding and all out effort of our people to meet and repel the impact of the aggressors' power. As a result of the cooperation of men and women in all of the allied nations, the world secured a delay of battle, a breathing spell in which to reorganize the conditions of civilized society—time to think and plan for the future—an opportunity for men to cooperate for the building of a peaceful world society which would render international wars obsolete.

I believe that the peoples of the world and Americans in every community of our nation have come out of their fox holes of the war into a world of confusion, dilemma, uncertainty, and frustration, and are looking to Christian laymen for leadership and guidance.

We Protestant laymen have the responsibility and the duty of seeing to it that Christian cooperation becomes a reality—vital and effective—so that our American way of life will be preserved and enlarged at home and so that the disaster of another world war will be averted.

We laymen are the churches. As Mr. Charles P. Taft, the first layman president of the Federal Council of Churches has said, "The people in the pews make the Church of Christ." Every individual, every church member, begins life as a layman. Some of us later "hear the call," and educate and train ourselves to become ministers—but laymen are the churches and the churches are the laymen.

We must be understanding and tolerant, always keeping in mind, however, that tolerance is a two-way street. We should not do all of the tolerating.

This may be our last chance to redeem our nation and to make our "one world" a reality by Christian cooperation—the only alternative to which seems to be atomic chaos. Let me share with you some of the more important aspects of that challenge as I view them.

We Protestants have a heritage of which we should all be very proud. We must preserve it and leave it better and richer than we received it. We must become militantly and dynamically evangelical. We must be "Doers of the Word and not Hearers only." We must witness for the Christ for whose teachings and precepts our Protestant forefathers fought, bled, and died. The principles handed down to us from the Reformation, during which Protestantism was born, are best summarized, in my opinion, as "The inalienable right of private judgment in religion." We must launch out in our faith.

Whatever benefits our community will benefit our churches. We must spearhead Christian community leadership wherever we live.

Public opinion today is probably the most potent influence that can be exerted by the people or a majority of them at any time, on any question, upon their elected officials and upon our citizens.

We are public opinion—we create it—we determine its course. We will receive from our church, our government, and our community just about what we invest in them and demand from them.

We must insure to every child its rightful heritage to a physically and mentally strong body; to honor, respect and decency. Is this fundamental obligation of our home today being neglected? I believe it is. Many of those who are the heads of homes and who have the opportunities and responsibilities have failed to teach youth to seek the guidance of God; to respect

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Sunday In London

JAMES E. DOTY

Leslie Weatherhead's sermon in the morning, Westminster Abbey in the afternoon, Bunhill Fields Cemetery and Wesley's City Road Chapel in the early evening—such was our first taste of London on a beautiful day in May.

In February we had seen the bombed-out shell that had once been City Temple where Leslie D. Weatherhead has preached to overflow congregations for many years. His twenty books bear ample testimony of the effective message he brings to his people Sunday after Sunday.

On this particular May morning we hailed a cab at Hyde Park and asked the driver to take us to City Temple.

"But sir, hit's been 'it in the blitz!" was the surprised reply.

"Yes, we know, but do you know where the services are being held now?"

He didn't know so off we went to City Temple where I had remembered seeing a sign concerning services. As we pulled up to the place, we saw the newly-posted sign on the great doors that were still standing:

> "The Reverend Leslie D. Weatherhead, M. A. will preach this morning at the Marylebone Presbyterian Church"

So that was our destination. As we rode along I couldn't help thinking this all sounded like a minor ecumenical movement. Leslie Weatherhead, a Methodist, had been preaching in a Congregational Church, City Temple. When his church was hit in 1942 a Church of England colleague offered him the use of his church; then in 1945 the City Temple congregation was invited to meet in the Society of Friends' Meeting House. And now the Presbyterians!

Ten minutes later we arrived at Marylebone. The church was full and we were forced to squeeze into a last row seat. This was our first English-speaking service in three months and almost immediately we felt at home. The familiar words of the hymns helped us to feel that way, although the tunes were different from our American ones. Chanting the Psalm and the Creed and the absence of anthems were also noticeable differences. Mr. Weatherhead's beginning sentence in the sermon was quiet, yet, I felt, it hit a vital spot in every worshipper there: "Have you ever fled from something that at the same time you were desperately seeking?" Using Francis Thompson's "Hound of Heaven" as a basis for his sermon, he developed a lucid psychological statement of faith that was charged with a depth of spiritualized evangelism. I do not know how long he spoke but there was a feeling that there was a man who was unfolding great spiritual truths to his people. It was good to have worshipped in that holy place!

Westminster Abbey

In the early afternoon we crossed famed Westminster Bridge, passed the Houses of Parliament as Big Ben's familiar tones struck the hour, and looked up at the Chicago copy of Saint-Gaudens' "Lincoln," which stands in the shadows of Westminster Abbey. Across the Broad Sanctuary we visited St. Margaret's Church of especial interest to Americans. One of the windows of this church was erected to the memory of Boston's Phillips Brooks but unfortunately war damage has ruined the glass just as it has ruined the famous Milton window with Whittier's inscription. In the last century American citizens presented a window in memory of Sir Walter Raleigh, who was beheaded in the Old Palace Yard and buried in the Chancel. Now a tablet quaintly reads:

> "Within ye chancel of this church was interred ye body of ye great Sir Walter Raleigh, KT., on the day he was beheaded in Old Palace Yard, Westminster, Oct. 29, anno domini 1618. Reader: Should you reflect on his errors, remember his many virtues and that he was mortal."

As one enters Westminster Abbey for the first time he realizes it is one of the most historic spots for the English-speaking world. Tradition has it that the

Unitarian and Trinitarian

Alfred F. Wood

Unitarian theology and perspective in ea America, with its emphasis on one God, w the allegiance of outstanding churches a individuals in the Boston Area, with Cha ning (1780-1842) in unofficial leadersh But this of course was not the birth of U tarianism, for there had been religic groups of a like ideology back through t centuries to the days of the Arian Cont versy which began in Alexandria about 3 A. D. and even, perhaps, to the days of t Apostles. Likewise from the beginning the Christian era, there have been those w have thought and spoken of the Trini "God the Father, God the Son, God t Holy Ghost." To the Unitarian, the Trin bespeaks three Gods; to the Trinitarian th is One God, The Father, who reveals Hi self to mankind in Jesus, and through t Holy Spirit to the heart-life of the hum race.

This simple analysis of different religic outlooks and differing points of emphasis, good men all of them, does not seem reveal anything so terribly drastic. Yet know that round and about these theor and theories they are, metaphysical abstr tions all of them, none of them demonstra or provable by human tests or balanc even though they are of necessity the basis our religious faith, about these theoreti problems churches have divided, hates a jealousies been born, wars fought with m sacres innumerable, tortures and bloodsl without count. And the residue of all t sin, and surely it is sin in the eyes of a cc passionate God, is still with us in divic churches, in bickerings, in supercilious titudes, in the revulsion to a common cc munion, and yet worse in the refusal to w together for the building of a good, a be world.

Again turning back the pages of hist to the fourth century, to the Council Nicea, May 325 A. D. "which has lived Christian tradition as the most import in the history of the church," it is well note that the creed accepted, a creed fun mental to Trinitarian theology, was a st ment of faith based largely upon polit expediency. Actually it has seemed to be decision not so much of the scholars of church, based in metaphysical niceties, of Constantine the emperor, himself no member of the council but essentially a p itician, who was seeking to unite a het genous empire, and who was willing to rifice the smaller Arian group for the s of uniting East and West in the strength a powerful church.

To the pragmatist, the ordinary indivic with a common sense outlook, the chu through passing centuries should have cepted theoretical difficulties as such, a

omehow or another, in the regular pattern f every day life with its give and take, nited for the common task of building a etter world. But such has not been done, or we still play the denominational tune of okus pokus and work for our brand of hurch, not wholly for the good of mankind, vith the ideologies of Unitarianism and Trinitarianism as far apart as ever.

Yet both religious groups believe in and vorship the one God, and both hold that God reveals Himself in the created world or, to all of us "The heavens declare the glory of God, and the firmament showeth His Handiwork." To men of both faiths, God also reveals Himself to His children in prayer, in the quiet places of their lives, and surely He has made Himself known in the Carpenter of Nazareth. As in the fourth century, the difficulty is realized when we, with finite mind, seek to determine just how much of God, how much of His Spirit, is in Jesus and in the individual man.

Neither Arius nor his opponents of the fourth century had any adequate system of measurement for the Infinite, and could not know any more than we the "Content," the "Weight" of God in the Son of Man. Perhaps to hide an uncertainty of mind, or in spite of it, the contestants at Nicea used words largely meaningless as they talked of OUSIA, Substance—substance "of" God, "like" God. And now we see, as undoubtedly men all through the years have seen, that even a multiplicity of words do not of necessity describe living experience or living faith. In the Council of Nicea there was much shuffling of words, and differences of ideas, and in final analysis the Nicene Creed was just a compromise. How could these men of long ago weigh and measure God in the life and ministry of Jesus? And where is the individual today who dares to measure, or claim to know?

We may be men of deep religious conviction, the surety of our faith as real as life itself, this faith apparently based upon some particular type of theology, or one phase of the whole religious problem, but we must remember that this faith, this surety, is a personal experience, wholly subjective, and lacking in those objective realities that might be demonstrated to our fellows. Therefore, can we say more than "I think," "I believe" that Jesus is "of" God, "like" God? And when we have so spoken do we honestly believe that our insufficient ideas and words are "reason enough" for denominational strife?—for refusing to unite with Brother in doing God's work, doing good? It may be, even, that God loves Unitarian and Trinitarian alike, and would have us brothers in word and in work, not once in a while but all the while "together singing the Lord's song."

first church was built on this site as early as 605 by Sebert, king of the East Saxons, and "was consecrated by St. Peter himself, who suddenly appeared for the purpose, rewarding the ferryman who carried him across the river with a miraculous draught of salmon." By 960 a Benedictine monastery was established, but Edward the Confessor is usually regarded as the founder of the church.

Upon entering, one sees immediately before him a slab of black marble quarried from one of the Belgian battlefields. It is the "Grave of the Unknown Warrior" from World War I. One needs only change dates to make the inscription applicable to World War II:

> " . . . Thus are commemorated the many multitudes who during the Great War of 1914-1918 gave the most that man can give: life itself for God, for King and Country, for loved ones, home and Empire, for the sacred cause of Justice and the Freedom of the World. They buried him among the Kings because he had done good toward God and toward his house."

The Congressional Medal is placed on a pillar close by and was given by the United States in 1921.

The Poet's Corner

Near this are the graves of "rare Ben Jonson," the Dark Continent's David Livingstone, Munich's Neville Chamberlain. As we slowly made our way down the south aisle of the choir, flanked on the right and left by great men of the past, the most notable monuments were those to Isaac Watts and John and Charles Wesley. At the end of the aisle we came to the most interesting part of the Abbey in our opinion—the Poet's Corner. In this south transept there are memorials to the great bards and writers from Chaucer to Tennyson and Hardy. The tomb of Chaucer (1400) stands beneath a stained-glass window representing scenes from his famous "Pilgrimage." Immediately in front are the graves of Browning (1889) and Tennyson (1892). Spenser (1599), Dr. Samuel Johnson (1784), the Bronte sisters, and many others less notable are buried in this section. To the right of the Chapel of St. Faith are the graves of Jenny Lind (1887), Handel (1759), Thomas Hardy (1928), Rudyard Kipling (1936), Joseph Addison (1719), and Lord Macaulay (1559). Many memorials are commemorated, although the graves of the men are elsewhere.

Suddenly, as we were making our way through the Great Cloister, after having seen the elaborate Chapel of Henry VII, we heard the great organ from the Abbey. Retracing our steps, we took our places in the transept where we sat enthralled by the majesty of a service in the Abbey. The choir was superb; the service was worshipful; the sermon was penetrating. Again it was good to have worshipped in that holy place!

As the first soft evening shadows fell, we were standing in Bunhill Fields Cemetery on City Road. There was John Bunyan's tomb, and over there we could see the burial places of Daniel DeFoe, William Blake and Isaac Watts. Now we were standing at the grave of "the mother of Methodism," Susannah Wesley.This remarkable woman had instilled within her equally remarkable children a fear of God and a love for man. Wesley in his *Journal* tells how his mother taught the children to read at five years by giving them one day only to master the letters of the alphabet. Two of the girls took a day and a half each! Emilia was reading the New Testament in Greek at the age of eight. Each week Mrs. Wesley would set apart a particular time for each child to discuss with her his religious life and state of grace. After the rectory fire at Epworth, when John was spectacularly rescued by a man standing on another's shoulders in order to reach him, Mrs. Wesley felt sure that God had a specific purpose for Jacky, "the brand snatched from the burning." The eloquence

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They Did Not Sit Together

The editorial column of May 10, 1852 in the DAILY ZIONS HERALD produced for the Boston General Conference, made special mention of the fact that the delegates did not sit together in units representing their conferences. Bromfield Street Church was described as one of the most beautiful in Boston, and its efficiency for entertaining the General Conference was lauded to the highest degree.

The fact that delegates did not form little blocks of sectional interest is significant, however, for it shows how church-wide was the interest of the stalwart fathers who came to Boston to shape the policies of the church. *The world was too big and too bad for a divided Methodism in* 1852. To be sure these distinguished leaders had sectional interests to care for in the efficient planning of the growing Methodism, but they were world parish people and did not regard General Conference to be a place where they should seek to play section against section.

The delegates who come to Boston next spring for the 1948 General Conference would do well to contemplate the current state of affairs which demands a much more united Methodism than we have at present. It might be a good idea if our delegates would not sit together in conference and area delegations.

Bishop Bruce R. Baxter

Methodism has suffered another tragic loss in the untimely death of Bishop Bruce R. Baxter, resident in the Portland Area. Bishop Baxter had not been ill, but in his usual vigor was presiding at the Oregon Conference meeting in First Church, Portland, Oregon.

A graduate of Boston University School of Theology, and recipient of an honorary degree from that institution this past spring, Bruce Baxter was hailed as one of Boston's favorite sons. Bishop Baxter spent most of his ministry on the west coast but did more than most churchmen to bring the east and the west close together. His quick humor and genuine interest in people made him extremely popular throughout the church.

In addition to Bishop Baxter's service to educational institutions, the famed Centenary Movement, the 1925 Ecumenical Conference of Methodism, he was also active in service activities like Rotary International, the board of directors of the Hollywood Bowl and an impressive list of other things that put him into the service of the communities where he lived.

This is indeed a sad year in the life of American Methodism. We have lost two of our youngest and most able bishops. Last winter Bishop and Mrs. Schuyler Garth went to their deaths in an air accident, and now the unexpected passing of Bishop Baxter adds to our sorrow. It will be difficult to replace these virile leaders.

The Silence on Franco

Now that we have endorsed Peron's fascism in Argentina, are we to go through a quiet period of calm forgetfulness as a sort of prelude to a simple recognition of Franco's fascism in Spain?

The growing prestige of fascism is frightening. Protestants and Jews must be on the alert to see to it that the wool is not pulled over our eyes by the calculating methods of those who would give Christian blessing to Franco. Let us remember that there is no such thing as religious freedom under fascism. Protestantism is ruled out in Spain. Jews are persecuted in Spain. There is no free press in Spain. There is no freedom of speech in Spain. It is quite natural that Roman Catholicism favors this position of prestige which Franco has given to that denomination—but let us not be fooled by talk of "tolerance, Christian charity, et cetera" and made to sanction the fascism which it implies.

Mrs. Peron, wife of Argentina's dictator, is now on a good will tour of Europe. She has posed as a staunch admirer of Franco and was given a great reception by the Spanish government. She is to be in London soon, and has been hailed as "the Elean-

Roosevelt" in building international friendship. She is attractive and has a beautiful smile.

We must be on the alert. There can be no peace if totalitarianism is to again become respectable. Franco must be isolated until the people of Spain see fit to enter into a world organization which guarantees freedom for all people.

The Marshall Plan

It is at this moment a matter of conjecture just how much international support will be given to Secretary Marshall's plan for the economic rehabilitation of Europe. Obviously Europe may be redeemed from the poverty from which she now suffers; we cannot expect a happy Europe if she is forever to be the recipient of relief from her wealthier neighbors.

Europe's problems are more than economic however, and despite the fine statement to the effect that this rehabilitation program is to have no political significance, all observers agree that the tri-party battle of fascism, communism, and democracy are very much involved in the program. Food, clothing and shelter are of necessity related to the political economy of a nation.

Another aspect which churchmen will think about in the Marshall proprosal is the course this plan will follow. Will it again try to by-pass United Nations as in the case of the military loans to Greece and Turkey? Or will this plan be geared into the economic council of United Nations and developed as an international approach to world reconstruction?

Obviously those who believe in the "Truman Doctrine" will take a selfish view of the matter and try to use the plan as a further threat to Russia; while those who do not believe that it is necessary to have a war with Russia will insist that a strengthened United Nations shall administer the rehabilitation of the war-ravished countries.

Henry Wallace Advocates a New Deal for the World

There is quite a stir in the reactionary press in America over the prophetic speech of Mr. Henry Wallace, former Vice- President of the U. S. A. and former Secretary of Agriculture. Mr. Wallace was in the U. S. A. Government in association with the late President Franklin D. Roosevelt, a man who had faith in the emergence of One World. Elliot Roosevelt who was present with his father at the historic meetings from the signing of the Atlantic Charter to the big three meeting at Yalta maintains in his recent book, "As He Saw it" that the American foreign policy has drifted away from President Roosevelt's vision of One World. After the war, it has fallen to the lot of the United States of America to influence the building up of the new world order. It certainly is a matter of great disappointment to those who had expected America to play a different roll, to see President Truman's anxiety to try to build up world peace on the basis of old policy. Henry Wallace represents the progressive group of America and maybe even of the world. To dub him as a communist is failing to understand the man. He is in fact a realist who has a firm conviction in the world being one. He realizes that there is a great national awakening in Asia and he forsees the possibility of this new nationalism turning to communism and looking "to the Soviet Union as their ally if the United States declares that this is the American century of power politics rather than the century of the common man." To him the only way to meet the expansionist policy of Russia is by counteracting it by a new type of power politics which may lead "to create world prosperity and increase abundance." He suggests that there should be a new deal for the world, which should aim at the prosperity of the common man, without which there will be no peace. The old fashioned policy of checks and balances will certainly not work in the present day world. It will lead to world destruction. We think Mr. Wallace has a message for the world, which should be heard.—A guest editorial from *The Indian Witness,* a Methodist publication from Lucknow, India.

Remember August Sixth

In this issue appears a letter from a reader who rightfully calls to our attention the tragedy of August sixth. This day, two years ago, we dropped the atomic bomb at Hiroshima, and set a mark on the history of human distruction that still haunts and will continue to haunt all lovers of humanity.

This day ought to be observed in America. Perhaps it could be called a "Day of Concern." Some people will want to observe it as the Japanese did last year by a "Day of Prayer." One suggestion calls for a "Day of Decision." But regardless of the nature of our observance, churches ought to take the lead in seeing to it that August 6th is remembered as one of the most terrible of all days in human history. Our church bells should toll in a solemn reminder that we were the people who used the atomic bomb. At the same time we ought to remember that as we have done to others, they can also do to us.

Making Christians Out of Methodists

GERALD E. KNOFF

Several years ago at one of the national student assemblies, Dr. Howard Thurman, then dean of the chapel at Howard University, created a profound impression upon that student audience by an address entitled, "Christian, Christian, Who Calls Me Christian?" In it Dean Thurman charged that student gathering to remember that much of what passes for Christian character is not identical to New Testament Christianity. As students went home from that assembly they were not quite the same persons as they were when they came, for they had caught a vision of a new kind of life to be found in Christ, a new kind of society remade by His blessed but disturbing presence.

"Christian, Christian, Who Calls Me Christian?" The question is one which Protestantism of our day may well ask. Our culture is one which makes dutiful genuflections to Christian faith. But it is a culture often inwardly scornful of its real demands.

We take pride in the avowedly Christian professions of our civilization. The church is a generally respected institution. Religious observances give the conventional sanctions to public occasions and legislative bodies. Ministers, while no longer the "parsons," still have social status.

Yet when ugly community evils rear their heads, too often the masks of convention are discarded. What we are and what we profess often seem not one but two.

"But," you protest, "today is no worse than other days, and perhaps a little better." Of course, ours is not the only age to be troubled about the sizeable gap between profession and conduct. But we cannot mend yesterday. Tomorrow can be influenced only in part. Today alone is manageable in our hands.

The sober truth is that Protestantism does not have the spiritual power and influence it should have in the inner lives of men and institutions because we have failed to teach our people what it means to be a Christian. Spiritual illiteracy is at the root of our trouble, an illiteracy of more than words. It is an illiteracy of attitudes, of meanings, of motives. "Christian, Christian, Who Calls Me Christian?"

Not only for Protestantism in general, but for Methodism in particular the question of Dean Thurman is of special urgency. We have achieved in the first year of the Crusade for Christ a financial goal which once everybody said was audacious, and many said was impossible. Twenty-seven million dollars was raised for the various world-wide interests of the church. This was an heroic and heartening achievement with an influence which reached far beyond those who gave and those who will receive. The Crusade set the pace for the rest of American Protestantism. Presbyterians, Disciples, Congregationalists and Episcopalians have all launched efforts of their own, motivated in part by the example of our own branch of Christ's church.

We have added in the Year of Evangelism just passed 1,060,026 new members to the church roll, and there has been a net gain of 370,186 persons—children, youth and adults—in church school enrolment since the Crusade began.

Now statistics may not be important, but people are. And statistics mean people. By this achievement Methodism has demonstrated that there are people unreached in this nominally Christian nation of ours. Even more important, the Crusade has demonstrated again the power of the Gospel to reach indifferent and rebellious hearts. For there are thousands of churches which have found the new spiritual awakening of those who have been won a challenge to the rekindling of the fires of devotion in the hearts of those who have stayed within the Father's house.

Yet, having expressed our gratification for the gains which have been given us, it is still true that the most important part of the Crusade for Christ is still ahead. People must be taught what Christian discipleship means, and what

(Continued on page 622)

On a Wide Circuit

W. W. Reid

Stewardship of the Good Earth

"After flying over and travelling through India, Burma, China, Japan, and the Philippines, I have no fear of what the atomic bomb can do, but I do fear it may be too late to get the people of the world to understand their obligation to keep the resources of the world for future generations," says Dr. John H. Reisner, agricultural expert. Dr. Reisner has just returned from the Orient where he has made a survey of agricultural missionary needs for Agricultural Missions, Inc., of which he is executive secretary. A few years ago he made a similar study in Africa. He was formerly dean of the College of Agriculture and Forestry of the University of Nanking, China.

Dr. Reisner believes that the future well-being of any Oriental people—as the future well-being of America—will be determined in the country rather than in the city; and that if Christianity is "rooted on the land" it will live and grow.

"The rural church can determine what Christianity will be in any country," says Dr. Reisner. "That is why in all these lands we must give attention to the condition of the rural church and the condition of the rural people. That means that we must be concerned in all the problems of rural people; problems of home, of children, of sanitation, of poverty, of economics, of diet, of recreation, and specially the problem of the enriching of the spirit of man. The program for the rural community must not be one of social service—must not be giving the people something—but it must be a program of rehabilitation and it must be a religious program.

"The religious significance of agriculture must never be forgotten. The primary fact is that agriculture depends on the recreative processes of God. The kernel of corn needs the creative process of God to become an ear.

"Strangely enough, it is only the Christian who seems to deny or forget the hand of God in agriculture!"

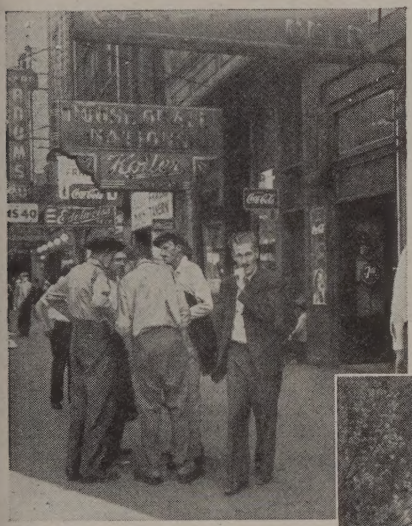
Dr. Reisner pleads for growing attention "before it is too late," in America and across the world to the problem of conserving the soil and its wealth for future generations—"the stewardship of the good earth." Erosion, improverishment and ignorant use of the soil are making vast areas unsuited to cultivation, while the population—all dependent upon the soil for its food—is rapidly increasing everywhere. He asks American churches to send 1,000 trained agricultural missionary specialists to the Orient and to Africa in the next ten years; to teach men to properly use and conserve the soil, to enhance rural life and well-being, and to build a sound rural Christian church.

Christian education could add much to the lives of families living in such conditions.

Religious illiteracy cannot be overcome when churches such as this are abandoned and people left without a house of worship.

Christian Education
• OVERCOMES •
Religious Illiteracy

Although there are other agencies of Christian education, the church schools of Methodism rank second only to the worshiping congregation. The church-school phase of the Crusade for Christ has as its challenge a total enrollment of 7,000,000 by the end of 1948.



Christian teaching and guidance have restored many physically and mentally degenerated individuals to respectable living.

This class in Weekday Religious Education meets regularly in a Chicago Goodwill Center.

Religious literacy develops a sense of responsibility for soil conservation

Fresh air and sunshine are needed for physical well-being, but Christian education is needed for spiritual enrichment.

Children enjoying the privileges of religious education.

Earle H. MacLeod photos

CRUSADE FOR CHRIST

PERSONS

The following is the list of guest preachers scheduled to speak at the Morgan Memorial broadcast over Boston station WORL (950) for the first half of July at 8:10 a. m.

July 1—The Rev. Charles W. Fisher, director of Public Relations at South Athol Fresh Air Camps.

July 2—The Rev. Ira J. Roberts, St. James Methodist Church, Stoneham.

July 3—The Rev. Donald H. Freeman. St. John's Methodist Church, Medford.

July 4—The Rev. J. Edwin Lacount, director of Radio Activities at Morgan Memorial.

July 7—Dr. Wesley G. Huber, Ex. Secy., Evan. Ass'n of New England.

July 8—The Rev. Henry E. Helms, Church Of All Nations of Morgan Memorial.

July 9—The Rev. Earl R. Ramsdell, Hill Memorial Baptist Church, Boston.

July 10—Dr. Emil M. Hartl, director of Hayden Goodwill Village.

July 11—The Rev. Austen Wendell Crowe, rector, Church of the Holy Spirit, Mattapan.

The Rev. Dwight E. Loder, pastor of the Methodist church of Blossburg, Pennsylvania, has been elected president of the Boston University Alumni Association of the Central New York Conference at a meeting held recently at the conference session which met in the Centenary Methodist Church, Elmira, New York. The alumni met to hear Dr. William H. Stewart of the School of Theology explain the details of the Crusade Challenge Campaign. Dr. Stewart spoke at the afternoon session of the conference, being introduced by Bishop Earl Ledden of the Syracuse Area.

Highlights at Lasell

A new "MYF Methods Hour" will be held each morning at Lasell Institute this year, June 29th to July 6th. In this new project, instituters will work out possible program plans for local churches this fall. Churches in the New England Conference are urged to benefit from this course in program planning by sending as many young people as possible.

Another interesting feature will be an art project on Monday, Tuesday, and Wednesday afternoons, when Miss Mary Mahan, artist and demonstrator for Binney Smith Company in New York, will teach modeling, drawing, and painting. This will be an unusual opportunity for instituters to learn new skills and have the thrill of working with a professional artist in this particular field.

Registrations may still be sent to Mrs. Vera A. Doane, 115 Waterston St., Wollaston, Mass. For registration blanks, write to the Rev. Leslie H. Johnson, 30 Wesley St., Newton, Mass., or telephone Lasell 6094.

Dr. Walter G. Muelder, dean of Boston University School of Theology was one of the speakers at the American Interseminary Conference held at Miami University, Oxford, Ohio, June 11-18. Dr. Muelder's address was on "The Minister and Political and Economic Justice." The conference was the first of its kind ever to be held on the North American continent. Former interseminary conferences have been held but on a smaller basis and largely for the purpose of recruiting missionary candidates or as an adjunct to a student volunteer movement. The present program in its scope and size was unique being held after three years of student planning. It was estimated that one-fourth of the total seminary population of the United States and Canada was present at the meeting which was called to consider the ministry as a vocation in the light of the world-wide task of the church of Christ in these fateful days.

The Rev. and Mrs. Norman J. Raison of Dorchester, Mass., will entertain Mr. Raison's sister, Mrs. Percy A. Hoskins and her daughter, Julia, this summer. They are sailing on June 25th on the Queen Elizabeth from their home in Beckenham, London, England.

The Rev. Martin Goslin, instructor in Old Testament, Boston University School of Theology, was a lecturer at the pastors' school at the Missionary Conference of the Southern Congregation of Christian Churches held at Elton College, North Carolina, June 16-20. From June 27-29, he will lecture at the Pilgrim Fellowship Conference of the New Hampshire Conference held at Camp Idlewild, Lake Winnepesaukee.

The Rev. Gilbert W. Wieting, pastor of the Central Methodist Church in Lawrence, Mass., is giving three commencement addresses this year, at the high schools in Littleton and Bellingham, Mass., and at the Farmington State Teachers College, in Farmington, Maine.

Lloyd Alvah Duren, son of the Rev. and Mrs. Lloyd A. Duren of Fitchburg, Mass., and Miss Janice Capon, daughter of Mr. and Mrs. C. E. Gould Capon of Newton Center, Mass., were united in marriage at the Church of The Open Word (Church of The New Jerusalem) in Newtonville, Mass., on June 11th. The ceremony was performed by the father of the groom assisted by the bride's brother, Edwin Capon, a student at Andover Newton Theological Seminary. The bride was graduated from Radcliffe College one week before her marriage. The groom was ordained deacon at the recent session of the New York East Conference and was appointed to the Warren Street Church in Brooklyn, N. Y. He was graduated from Harvard University and Union Theological Seminary in New York City. The couple will make their home in Brooklyn.

Dr. Wilson Goes To Michigan

The Rev. Dr. E. Bruce Wilson, pastor of the Wesley Methodist Church, and director of the Wesley Foundation at Amherst College and the University of Massachusetts, in Amherst, Mass., has been appointed pastor of the First Methodist Church of Hudson, Michigan, by Bishop Raymond J. Wade and Superintendent Luther Butt at the closing session of the Detroit Conference, convening at Metropolitan Methodist Church, Detroit, June 11 to 15.

Simultaneously comes the announcement of his appointment as assistant professor of Religion by President Samuel J. Harrison of Adrian College, Adrian, Michigan, where he will teach a minimum of nine hours weekly on Monday, Wednesday and Friday mornings of the academic year in conjunction with his regular pastoral duties.

Mrs. Wilson is a graduate of Doane College and the conservatory of music in Crete, Nebraska, and sang professionally for several years.

The Wilsons have two children, Winston, age 11, and Betty Dee, 7; and they plan to make their home in the First Methodist Parsonage, Hudson, Michigan, after June 22nd when Dr. Wilson preaches his first sermon from his new pulpit.

Dr. and Mrs. Wesley F. Roberts of Providence, R. I., are the parents of a daughter, Merrilee Esther, born on June 19th. Mrs. Roberts is the former Esther Livingstone, daughter of the Rev. and Mrs. Samuel A. Livingstone of Warren, R. I., and Mr. Roberts is the son of the Rev. and Mrs. Robert L. Roberts of Taunton, Mass.

The Methodist Church last week opened a Western press relations center in San Francisco in the Methodist Building at 83 McAllister Street. The new office will be an extension of the denomination's commission on Public Information, directed by Dr. Ralph Stoody, with headquarters in New York and news gathering and distribution centers also in Chicago and Nashville, Tenn. Miss Carolyn Wintjen, formerly with the *Pacific Christian Advocate* and more recently on the staff of the denomination's national organ, *The Christian Advocate*, will head the local office combining her duties with her present position in the Western Literature office of the Woman's Society of Christian Service.

The Rev. Dr. Walt Holcomb, evangelist and former pastor of southern churches, the founder and leader of "One Day Missions." He has recently carried his evangelistic ministry through the Northeastern Jurisdiction, visiting such churches as Centenary Laurel, Del.; Mount Vernon Place, Washington, D. C.; Brandywine, Wilmington, Del.; Providence Avenue, Philadelphia, Pa.; and Greenwood Memorial, Dorchester, Mass.

ne Rev. Wallen L. Bean has been ap-
ted to the pastorate of the First Meth-
Church in Peabody, Mass. Mr. Bean
member of this year's graduating class
oston University School of Theology and
ordained a deacon at the recent session
ne New England Annual Conference.

rs. George H. Cheney, widow of a mem-
of the New England Conference, passed
y at her home in Fairhaven, Mass., on
16th. Mrs. Cheney was nearing her
birthday. The funeral service was held
une 19th at Trinity Methodist Church in
Bedford, Mass., under the direction of
Rev. Wm. T. Wallace. The Committal
ice was conducted by the Rev. Dr. George
Heath at Woodlawn Cemetery, Everett,
s.

r. Charles M. McConnell, professor of
wn and Country Churches, represented
ton University School of Theology and
Board of Home Missions at the recent ses-
of the Wisconsin Conference held at
d du lac, June 4-8. A meeting of the
mni of the School of Theology was held
the conference at which Dr. McConnell
ke presenting news of the school and ex-
ining the plan and purpose of the Cru-
e Challenge Campaign now underway.
e campaign which is for two-thirds of a
lion dollars is to meet the challenge of
Crusade for Christ Committee of The
thodist Church which has offered one-
rd of a million in case the school has two-
rds of a million on hand on Jan. 1, 1948.

Dr. Herbert John Burgstahler resigned as
sident of Ohio Wesleyan University, Del-
are, Ohio, at a board of trustees meeting
d accepted election as chancellor, a newly
ated office, to direct a ten-year compre-
nsive development program for the uni-
rsity involving approximately six-million
llars. He had been president eight years.
an C. E. Ficken was named to act as presi-
nt until the office is filled.

Holland, Mich. (RNS) Dr. Joseph R.
zoo, interim president of New Brunswick
heological Seminary, at New Brunswick,
J., was confirmed in that office by the
eneral Synod of the Reformed Church in
merica here.

Dr. Ralph W. Sockman was the speaker
the annual meeting of the Federation of
hurches of Christ in Albany and Vicinity,
eld on June 19th in Trinity Methodist
hurch, Albany, N. Y. A striking feature of
e meeting was the presentation of the first
roup of annual awards for Christian citizen-
ip, given to the layman, the laywoman,
e local college youth, and the local church
outh, who have been most outstanding in
e cooperative religious work of the com-
unity during the past year. The Rev. Ho-
art Goewey retired from the two-year serv-
e in the presidency of the federation, and was succeeded by the Rev. Arthur Merrihew Adams, pastor of the First Presbyterian Church.

Dr. L. Harold De Wolfe, professor of Systematic Theology at Boston University School of Theology gave the baccalaureate address in connection with the commencement exercises, Brewster Academy, Wolfeboro, New Hampshire on Sunday, June 8th.

Voss on Three Months' Journey

Departing on a three months' journey to 11 countries on 3 continents, Dr. Carl Hermann Voss, extension secretary of the Church Peace Union and World Alliance for International Friendship through the Churches, left LaGuardia Field on June 21st by Trans-World Airlines on the first stage of his trip.

Dr. Voss, who is editor of the *World Alliance News Letter,* plans to visit leading churchmen of many faiths in Jerusalem, Paris, Geneva, Cairo, Beirut, Damascus, Bagdad, Johannesburg, Capetown, and Lisbon, and invite them as delegates to the World Congress of Religion in Support of the United Nations, now being arranged by the Church Peace Union for October 23-27, 1948 in Boston, Massachusetts.

Shortly before leaving, Dr. Voss noted the need for such a World Congress and said that while it is important for governmental, scientific, educational, and business agencies to meet and gear their programs for a world peace, "all of these organizations and agencies, important and essential as they are, lack one thing: the basic, compelling power which only religion provides."

Dr. Voss is associated with Dr. Henry A. Atkinson, general secretary of the Church Peace Union and World Alliance, in planning for the committee on arrangements for the congress; Col. Charles Marburg is chairman of the committee on ways and means.

Alumni Night at Lasell

Lasell Institute alumni will meet this year on Monday evening, June 30th, on the campus of Lasell Junior College at Auburndale, Mass. One of the highlights this year will be the final tryouts in the National Public Speaking Contest for the New England Conference. The contestants who will appear are: John Ambler, Trinity Methodist Church in Springfield, Mass.; James Patch, Wesley Methodist Church in Worcester, Mass.; and Grace Thorpe, Hillside Methodist Church in Medford, Mass.

The judges for the contest will be the following: the Rev. Emory Stevens Bucke, editor of Zions Herald; Professor Stanley H. Martin of Boston University; and Mrs. Howard Selby of Newtonville, Mass. The program will begin promptly at 7:30 p. m. in Winslow Hall, and all Lasell alumni are invited. Following the contest, there will be a business meeting of the alumni.

Although no reservations for supper will be possible, all Lasell alumni are asked to register at Winslow Hall upon their arrival.

Brumbaugh Joins Staff Mission

The Rev. Thoburn T. Brumbaugh, former Methodist missionary to Japan, and more recently leader of the interdenominational movement to erect a Christian university in Japan, "as partial atonement for the use of the atom bomb on that country," has been elected an associate secretary of the Division of Foreign Missions of the Board of Missions and Church Extension of The Methodist Church. He will hold the portfolio for administrative work in Japan, Korea, and the Philippine Islands.

Dr. Brumbaugh will assume this new post on September 1, at 150 Fifth Avenue, New York City, but will spend September in the Philippines. Meanwhile, during July and August, he will visit Korea and Japan as a member of the deputation from the Foreign Missions Conference of North America appointed to reappraise missionary work in those lands. While in Japan and on his return to America, Dr. Brumbaugh, in addition to his board post, will continue as director of the proposed Christian university committee, and will promote this project especially among Methodists.

Dr. Brumbaugh was until recently the executive secretary of the Detroit Council of Churches, and previous to that was for fifteen years a missionary of The Methodist Church in Japan, where he was engaged in educational and social-religious work among the college students of that country. He was head of the Wesley Foundation serving college students in Tokyo. He also served on the faculties of Aoyama Gakuin in Tokyo, and in Methodist higher schools in Hiroshima and Sapporo.

Library of the
UNION THEOLOGICAL SEMINARY
New York

What's New in the Bible?

CHARLES M. McCONNELL

International Uniform Lesson for July 6.

ARMED WITH MORAL INTEGRITY JOB 1:1; 27:1,4,5; 31:19,21,24,28.

The Book of Job

For several weeks we have been turning over some of the questions which arise out of a nation's rise and fall. We had to extract what lessons we could from the history of Israel as a nation and their meaning for a world wallowing in the trough of fear. And some tough thoughts stemmed out of those lessons. We may well learn the lessons of Israel's downfall and try to escape the doom which God fastens on selfish, proud, and sinful people bent on following an old myth called "manifest destiny."

And now we are to spend some time with Job and his afflictions. Our study begins with the opening verse of today's lesson, "There was a man in the land of Uz, whose name was Job." It is necessary for us to read the entire book of Job to get any considerable meaning from its powerful words. A verse chosen here and there leaves us with scant insight into the meaning of this book as a whole.

But there are some great passages which can be lifted out and quoted without reference to the book as a whole. For instance: "Where wast thou when I laid the foundations of the earth? . . . when the morning stars sang together, and all the sons of God shouted for joy?"

Who can deny the truth of this observation made by a sorely afflicted man? "Yet man is born unto trouble, as the sparks fly upward."

The book centers around the problem that has always plagued mankind —the undeserved suffering of a good man. And Job, who was called perfect and upright was dealt some staggering blows. His reactions were such that they found a place in the enduring literature of comfort for the afflicted.

Job's Solution to the Problem of Evil

Job met life's hardest knocks and came back with faith after each blow. His spirit could not be crushed. To all of his troubles Job gave this answer. "My righteousness I hold fast, and will not let it go." He was holding to something within himself, born of God, which he did not let go until he had conquered the evil which assailed him. Job was wise enough not to curse God in his afflictions and become embittered by life.

The lesson for us in this example of fortitude is not easy to learn by experience. The righteous man escapes many of the visitations of evil which the sinners must suffer. Sin leaves its own marks upon the sinner and much affliction comes directly from sin. But the good people of this world have their share of trouble. Life is no respector of persons and it deals some hard blows to the righteous. How a person reacts to trouble is the index of his character.

Too many people are running around crying bitter tears and pouring out their pitiful stories of trouble into ears already dulled by the voice of the afflicted. A good deal of conversation consists of the exchange of sob stories.

Witness, on the other hand the cheerfullness of people who have real trouble and cover it up. All such are a source of strength to the weak and afflicted mortals who go about crying, "woe is me."

There is a point in this book of Job which should not be overlooked. The neighbors of Job were by no means of the understanding and sympathetic kind. They accused him of every form of sin as an explanation for his affliction. One Bildad, a fair weather friend of Job, added this doleful bit of observation. "If thou wert pure and upright; surely God would awake for thee, and make the habitation of thy righteousness prosperous." Another friend asked this question, "Who ever perished being innocent?"

The classic answer to this false questioning of the cause of his affliction brought this reply from Job, "To him that is afflicted pity should be shown from his friend."

Patterson Names Clergymen

WASHINGTON, D. C. (RNS) Secretary o War Robert P. Patterson announced here h is sending a representative group of leadin American clergymen to Europe on a 35-da observation tour. The clergymen will repo to the War Department upon problems co fronting the United States Army in occupie Germany and Austria.

The group will meet with Patterson o June 23rd, in Washington and depart by a for Rome that afternoon. After two-day sto in Rome and Geneva, Switzerland, the del gation will visit Vienna, Berlin, Munic Berchtesgarden, Heidelberg, Frankfurt, a the Hamm cemetery at Luxembourg befo returning to Frankfurt, for staff conferenc with military and civilian officials of the Eu opean command. Members will report rectly to the Secretary of War upon th return to Washington July 28th.

In announcing membership of the missio Patterson said he had been assisted in selection by the religious agencies which h worked with the War Department in commissioning of chaplains during the w

Patterson added he had sought to bring the group a cross-section of "the spirit leadership of the nation which today sha the grave responsibility of educating American people in international problem

"The task which still lies ahead in Euro is one which vitally concerns the Ameri people," Patterson said, "and I feel that a Christian nation our religious leaders h a definite responsibility to familiarize th selves with all problems inherent in devel ing a program of international relati which will assure a permanent peace."

The official party will include Dr. Gee Pitt Beers, chairman, Council on World Ev gelization, Northern Baptist Convent New York; Dr. Alfred Carpenter, direc Chaplains' Commission, Southern Bap Convention, Atlanta, Ga.; Dr. Fred Pi Corson, Methodist resident bishop of Ph delphia Area, Pa.; the Rev. C. Leslie Gl St. Johns Episcopal church, Washington, D

The Rt. Rev. Msgr. James H. Griff chancellor of the Roman Catholic Mili Ordinariate, New York, N. Y.; Rabbi Ja G. Heller, Isaac M. Wise Temple, Cin nati, Ohio; the Rev. August M. Hintz, pa First Baptist Church, Sioux Falls, S. D.; Most Rev. Bryan J. McEntegart, Roman C olic bishop of Ogdensburg, New York; Carl Mundinger, president, St. John's lege, Winfield, Kan.; Dr. Harold J. Ocke pastor, Park Street Church, Boston, Ma

The Rt. Rev. Msgr. Edward J. Q Vicar Delegate of the Roman Catholic tary Ordinariate; Dr. Stewart M. Robir chairman, Presbyterian Commission on A and Navy Chaplains, and Bishop Willia Walls, A. M. E. Zion Church, Chicag linois.

The Homemaker's Corner

Mrs. Harry A. Burnham

Women with a Vision

Just after I had received a letter from a woman who is troubled at the lack of incentive and vision among groups of church women came ZIONS HERALD of June 4th with its fine report of "1,000 Women at Swampscott." From that report I took two sentences near the end which seemed to me to have the heart of all church work, especially of the part which women have in that work. They were these:

"Women surely are wonderful when they have a goal to attain," and the closing words, "A new determination to help make our world a better one for the generations to follow."

How to keep those goals always in the minds of women who meet to sew for a hospital or to prepare a church supper with the double aims of raising money to pay the minister's salary and bringing people out to break bread together and become better acquainted, is the problem which troubles my correspondent.

Can you wonder that she is disturbed, you who work in such groups, when you see informal affairs break up into cliques in separate corners of the room, from which a passer-by may hear: "Well, they do say," or "Of course I don't know, it's only what I heard," and so on and on.

And my correspondent wonders why women must serve baker's pies at a church supper, and why, from their vantage-point of the serving table they must cut extra large slices of "mother's chocolate cake" for the plates which the waitress will be instructed to give to Johnny and his girl.

These things sound so ridiculous and trivial that they would be amusing if they were not pathetically true.

"How," the letter-writer asks, "How may willing workers be found who will come to the front with new ideas and pep talks and stop the whisperings among stagnant groups."

There occurrs to us one infallible cure for the gossip groups. It never fails. Let one of these "willing workers" join such a group and, after listening as long as she can stand it, fire the question "Who said so?" straight into the circle.

A few faltering murmurs of, "I only heard it" or "Maybe it isn't so," will scatter the group.

That is only a suggestion. Will someone who has had experience tell us her solution? In the meantime we will keep listening, and, from time to time, hope to have some practical suggestions. Because, you know, "Women surely are wonderful when they have a goal to attain."

The Challenge to Our Churches

(Continued from page 603)

lawful authority; to treat others as they themselves would be treated in the unfailing light of the Golden Rule. The church has not failed because the church has not been given a full opportunity to fulfill its divine purpose. We Protestant laymen must see to it that the church is given its opportunity to fulfill that divine purpose.

Emerson has written for us that "every institution is but the lengthened shadow of some man." " A movement is but the projection of some monumental personality."

Back of the spiritual revival of England in the 18th Century stands John Wesley, diminutive in stature, sun crowned in spirit, a titan of spiritual courage, who saw a need and took it upon himself.

"Render unto Ceasar the things that are Ceasar's and unto God the things that are God's," wrote Matthew. We must choose and place first things first. We as Protestant laymen must be different from non-church people.

Recent statistics, which I obtained from Washington, clearly indicate that today Americans are not putting first things first. In 1946 as a nation we spent an estimated $1,500,000,000 for church and religious welfare activities and the same estimated amount for education. However, in 1946, we spent as a nation $1,300,000,000, on jewelry, $1,200,000,000 on cosmetics and toiletries,—$3,800,000,000 on recreation, $3,700,000,000 on tobacco products, $3,116,000,000 on advertising, but listen to these startling figures—in 1946, as a nation, *Life* Magazine estimated that we spent $1,800,000,000 on race track betting and an estimated additional $4,500,000,000 outside race track betting. Even more startling, these statistics, as of 1946, show that this nation spent an estimated $8,800,000,000 on alcoholic beverages. In other words, these figures show that in this Christian country of ours expenditures for religion, churches and religious activities, plus education, were less than our expenditures for tobacco and were just about one-third of the total amount of money spent for alcoholic beverages in 1946.

The magnitude of our own task is enormous. It requires a regeneration of individual morals, a return to first principles. It demands that we resurrect the yellowing pages of the Constitution, bring it out from its glass case, and revitalize it and live it. It demands that we live it dynamically, explosively and thereby offset the emotionally negative philosophy of our enemies both at home and recently abroad. It requires that we thoroughly reexamine our institutions—our government, education, business, labor, and press, and politics—that we save what is good and reshape what has fallen into decay.

That is our challenge as Americans and as Protestant laymen. Let us see the need and take it upon ourselves. We must become aggressive against the attacks of lawlessness, communism or any other evil force in this community. In doing so we shall be protecting and preserving the greatest gift ever given to a free people and all that it means to us and to those who come after us.

We have conquered our external enemies. We must ever be on the alert to discover and combat every internal enemy who rears his ugly head.

In a speech at San Francisco last September, J. Edgar Hoover, director of the FBI, after receiving the Distinguished Service Medal of the American Legion, said:

"Our enemies are massing their forces on two main fronts. One is the criminal front. Crime is increasing daily; juvenile delinquency is shocking; lawlessness is rampant. We are nearer to the days of gang control than we were a year after World War I. Add to the forces that account for a serious crime every twenty seconds, day and night, the other encroaching enemy of America and we have a formidable foe. I refer to the growing menace of communism in the United States."

Those who engage in widespread vice activities and rackets could not long survive without their ally—the political renegade. No community in the land is contaminated by rackets and corruption to any great extent without the

(Continued on page 617)

Is Vermont Our Parish?

ELDON H. MARTIN

PART IX

If the country church, especially the country church in regions like Vermont, wants to live it must begin by getting rid of the notion that the church exists for its own sake. Too many of us have the idea that our church is doing well if it continues to show a gratifying growth in membership and attendance and is successful in raising enough money to keep the budget balanced,—*and nothing more!* The day is already past when the church can safely take itself for granted in any community. Christianity began as a minority, one of the outstanding characteristics of which was the astonishing contact between its physical smallness and its spiritual power. Once again Christianity is becoming a minority movement; it remains to be seen how great its spiritual power is going to be.

EACH CHURCH IS A BUSINESS

This does not gainsay the importance of developing and strengthening every resource that the church has, to the fullest extent possible. Every church, no matter what size, should operate upon a businesslike basis. It requires a survey of financial resources and the preparation of a budget, with careful estimates of income and expense. The budget will have four general items in it; the pastor's salary, conference apportionments, missionary contributions and current local expenses.

A typical parish in Vermont is a two or three point circuit, having two hundred and twenty-five members, one hundred and sixty of whom live in the parish, and one hundred and seventy-five families in the constituency. The normal budget includes a cash salary of $1,250, $275 for conference apportionments, $200 for missions, and $350 for local expenses. The Woman's Society of Christian Service earns $350 for the local church and gives $62 to missions. This leaves $1,660 for the parish to earn in other ways. Part of it may come from endowment income. The total amount, $2,075, represents an average of $11.86 per family. In terms of a dollar, sixty cents goes for salary, sixteen cents for apportionments, ten cents for missions and the rest for current expenses. The women raise twenty cents of it in their society and the church takes care of eighty cents.

A CANVASS SHOULD CHALLENGE

Most of the difficulties encountered in trying to make a financial canvass successful are due to the lack of thoroughness or to a misunderstanding of the method or purpose behind it. An Every Member Canvass is not merely a device for getting money to pay the bills during the coming year. We need to make it as deeply religious as anything else that we do for the Christian cause. The canvass Sunday can be made as deeply spiritual as any other event on the church calendar, by emphasizing the Christian meaning of pledges and conducting a consecration service for the canvassing teams. Its final success, no matter how thorough the canvass may be, depends upon what measures are taken to follow up the work during the fiscal year. The church that is slack and unbusinesslike gives the impression that its financial program isn't important, and it cannot complain if its contributors fail to take their obligations seriously. A pledge is not a promissory note, but it *is* a pledge, and it is the duty of the church in every courteous Christian way possible to help the one who made it to keep it. The church is responsible for educating its people in the art of Christian giving and here is one of the main opportunities that the church has for inculcating the principles of Christian stewardship.

I have dealt with the financial programs of the local church at some length because so many of our churches are weak at this point, and many people do not appear to know what to do about it. At the same time, churches like those in Vermont that have to operate upon a narrow margin, are under obligation

Wisconsin Family Plan

Guy R. Nelson

Methodism has demonstrated the value of family evangelism. By means of the religious census we have learned how to find the families to be evangelized.

Another important emphasis is upon the families that are already related to the church. If one or more individuals are in any church activities, the family is listed as a church family. The Wisconsin Area has launched an area-wide effort to bring every Methodist family into vital fellowship with the church. This program seeks to reach all the members of every family that has anyone taking part in the church life. If there is one child in the Sunday school, the entire family is listed. This listing is to be followed with a concerted effort to make the family a religious unit. Every listed individual is to be invited into the fellowship of the church.

As a means of assembling information, a church family card has been developed. On this card the church relationship of each person is indicated. There is space for the family name, their address, telephone number, and date. Then opposite the name of each person, this would include all members of the household including grandma and baby, there is space to note membership, baptism and age of children; and organizations and activities, such as Sunday school, Methodist Youth Fellowship, Woman's Society of Christian Service, and any others. Having the entire family listed on this card, it will show at a glance what members of the family are members of the church and what other active relationships there are.

Some of our churches have developed a family unit plan. One of the best of such plans has been worked out by the Whitefish Bay Community Methodist Church. By means of this plan the parish is divided into units comprising several city blocks. The size of the unit is determined by the density of population and number of Methodist families in the area. Family contact leaders appointed by the official board keep in touch with the Methodists in their area. These contact leaders call upon all families, reporting sickness, births, deaths, and other information to the minister. They keep new families informed about the church and open the way to them for closer fellowship with the life of the church. The whole program is under the direction of the committee on membership and evangelism of the local church.

The family unit plan was conceived as an area project by the Rev. Walter C. Eyster, director of education for the Wisconsin Conference, and other leaders who have been giving considerable thought to church family life in preparation for Methodism's Churchwide Home Visitation Program (Sept. 14-Oct. 12) to encourage Christian homes and church school attendance. The plan was adopted by the Wisconsin Area Council. The

family unit card was prepared by the Rev. Guy R. Nelson, director of Survey and research for the Area.

The churches of the Wisconsin Area will develop their own methods of drawing these Methodist families into closer fellowship with the church. The goal is intensive in that it seeks to make the church more effective in its service to the people who are related to the church.

Prohibitionists' National Convention

The first ticket in the field for the national election of 1948 will be nominated by the Prohibition Party in its Quadrennial National Convention to be held June 26, 27, 28, 1947, at Winons Lake, Indiana, in the well known Billy Sunday Tabernacle.

This was the announcement made today by Edward E. Blake, of Chicago, national chairman of the party.

"We are expecting the largest attendance in our history," said Mr. Blake. "Our delegates pay their own traveling expenses, and so we will not have as large a convention as the Republicans or Democrats, but we will have as much or more enthusiasm and deep down earnest conviction.

"This is a political convention, from the keynote speech, at the first session, to the nominations in the last session.

"Our people believe that the liquor problem is an issue of government, and that makes it a political problem in a government like ours. It is, at the same time, an economic, social and moral problem, which is now at an acute stage, and high-lighted by the powerful influence of liquor on the other problems of divorce, delinquency, crime and poverty.

"The high-lights of our convention are expected to be the National Youth Dinner, on Thursday, June 26, at 6:30 p.m.; the Public Mass Meeting Friday night, June 27, when that popular radio speaker, Sam Morris of Texas will be the great attraction; and the nominating session Saturday forenoon, June 28th, when our National Ticket will be named.

"It is expected that a lively, four-way contest for the presidential nomination will develop between four of our leaders, Claud A. Watson of California, who was our last nominee, Sam Morris of Texas, who will be favored by many, Dr. D. Leigh Colvin of New York, who was our nominee in 1936, and Dale H. Learn, of Pennsylvania, our recent nominee for United States Senator from that state.

"This convention is breaking all precedents in nominating our candidates sixteen months in advance of the election. We do that in order that we many make a more general campaign for them and cover every part of the country with platform addresses, as well as over the radio."

to use their utmost skill and ingenuity to develop and conserve all the resources that they possess. This is not only a matter of self preservation but also a duty that the local society owes to Christ and the church universal.

It is especially important that the church should conserve its strength in membership. It calls for something more than a preaching mission, or a training class for probationers, or a pastor's personal interview with a prospective candidate. All of these things have their place, but we must realize that a thoroughgoing program of evangelism in a local parish includes many other matters of equal importance.

The whole life of the church is of a piece, and no part of it can be isolated without serious consequences. It is true that the average person joins the church through the personal invitation of the minister, and for the moment, the element of personal influence probably is the strongest single factor in securing a favorable response. But ministers come and ministers go, and the new member eventually discovers that he has joined a church group and not an individual. If he finds that the group is congenial and friendly, if he likes to be with them to do the things that they do, and if he continues to find a growing satisfaction in his church relationships, the new member will become a permanent member of the Christian family. If he doesn't, the last state of such a person probably will be worse than the first, so far as the church is concerned!

A Church Must Attract Members

Thus, from an evangelistic point of view, what church members think of their church and what they think of each other,—as well as what they are, —become of supreme importance. People are attracted to churches that take an honest pride in themselves, churches that care for their property, that take delight in being alive and doing interesting and helpful things and that radiate a warm, magnetic atmosphere of fellowship and good cheer. A neglected house of worship, dirty and unkempt within, shabby and dilapidated without, is not a good advertisement for religion in any community

Some people in our church consider church work a dull and wearisome business and have become tired of it. They carry their religion as a burden grievous to be borne, and they long for an opportunity to be rid of it. They welcome new church members as a delightful means of escape; now they can safely cut down on their subscriptions, they can give up teaching that church school class, or relinquish that presidency or that disagreeable committee chairmanship and let some of these new people take over the load! Such attitudes are highly infectious. It often is true that an increase in membership will add to the list some new workers and contributors who are greatly needed, but nothing could be more fatal than for these people to enter the church in a spirit of expectancy and have that feeling shortly change to one of disillusionment.

Is it possible to set up a standard for the local church? We measure cloth by the yard, milk by the quart, butter by the pound and land by the acre. Vermont takes stock of its public schools by comparing them with a list of such requirements in building, equipment, curriculum and quality of instruction as it believes that the average school should be able to meet. Schoolhouses scattered all over the state proudly bear the nameplate "Standard School," and a considerable number of them are rated as "Superior Schools." How shall we measure Vermont churches?

We need a unit that applies to achievements rather than to size, for it must be applicable to smaller churches as well as larger ones. We must guard against misleading comparisons. The constituency of a church, for example, is a much truer index of its potential strength than its membership. We also must remember that the main business of the church deals with intangibles which cannot be measured. We can say, however, that the fruits of the spirit do not grow wild; they are the result of painstaking and persistent cultivation. Certain basic things are essential to the success of any church. What are some of these things?

(To be continued next week)

The Prophets Look at America Today

Margaret Henrichsen

A Panel Discussion in Heaven

CHARACTERS:

THE SPIRIT OF NAHUM
THE SPIRIT OF HABAKKUK
THE SPIRIT OF ZEPHANIAH

Nahum speaks: In the days of Nineveh the Lord laid upon me a great burden, a vision which he bade me speak unto the people, proclaiming his righteous judgments. Our God is a jealous God. He is great in power. Who can stand before his indignation.

The Lord is good, a strong hold in the day of trouble. He knoweth them that trust in him.

In these latter days the enemies of the Lord rose up in great strength. In Germany my people were scattered before the terrible might of the wicked. For they seized the power of the nation and were ruthless in their destruction. Their pride was in themselves, not in the Lord. Therefore will I utterly destroy them saith the Holy One of Israel.

Woe to the bloody city! It is full of lies and robbery. Helpless men were put to slavery in munition plants, women ravaged that sons of darkness might be born. The stranger and the foreigner were put into concentration camp, old men and children gassed to death that they might not require food. The helpless were indeed the hopeless, victims of a blood lust that knew no bounds.

Then did I the Lord, call upon America, my chosen, to rescue them that were afflicted. It was I who gave strength to their arm and wisdom to their scientists that they might overcome. It was I who put the will to work into the hearts of those in munition plants, and the will to save into the homes of America. It was I who called my sons by name, that they might arise and go forth to scatter the oppressor and to deliver the children of misery.

Behold against the sky the silver wings of them that bring good tidings, that rained the fire of judgment from heaven, that cut off the oppressor from off the earth. The earth was shaken, the hills roared with the noise of many bombs, the seas were troubled by depth charges and all said "Now indeed is the day of judgment, now is the Lord vindicated, and all shall know his mighty judgments."

Habakkuk: O Lord, how long have I cried unto thee! Wilt thou not hear in this the day of violence? Wilt thou not save? For spoiling and destruction are upon the land. Thy righteous judgments are set at naught by the pride of thy people. Art not thou from everlasting O Lord my God—even to everlasting? As in the days of old thou established thy law for the correction of all thy people, so now O Holy One make plain thy law that all who drive over the plains and hills, all who dash through the ground in subways, those that fly to and fro upon the wind, may read and know and understand thy will.

For thy servant Nahum hath declared that thy judgments upon the Nazis and the Sons of Heaven are righteous judgments and that thou didst make mighty the men of America that they might be put to naught.

O Lord thou art of purer eyes than to behold evil, and canst not look upon iniquity. Wherefore lookest thou upon them that dealt treacherously, who in the name of bringers of peace rained death upon Hiroshima and Nagasaki? Why dost thou hold thy tongue when man slayeth his fellow men in the name of brotherhood?

And now, O Lord, see and behold how mighty they have become. How swollen in their own conceits. They sit in judgment in the cities of the foreigner, and in the land that they have ravaged they try to set up farms and schools and all manner of democratic institutions. Do they think that these things will remove the scars from the earth and make it blossom again? Do they believe that shipments of food will heal the scars of fear and distrust? Even while they collaborate with Russia in the government of Germany, they send arms against her to the starving peoples of Greece. Can the Greeks eat bullets, or plant shells for harvest? They will not spare continually to slay the nations that oppose them. Seeds of suspicion were scattered abroad by nuclear fission, and there is no end to their radioactivity.

I will stand upon my watch and will watch to see what thou wilt say unto me about America. Thy vision is for an appointed time and it will not lie. I will wait for it because it will surely come. The soul of America which is lifted up in pride above all the earth is not upright in thy sight. They tell the Nazis and the Japanese how to rebuild their schools, while their own children cry aloud and become delinquent for lack of teachers. They strengthen the bulwarks against Russia in the land of Homer, and open the door to communism by their indifference to the miners of Centralia who went to death in the horrible pit. Woe to them that make men drunk for their own profit! They are more drunk in their lust for gain.

For the day cometh when America shall see with eyes washed by the tears of repentance. Then they shall see their shame, and the earth shall be filled with the knowledge of the Lord as the waters cover the sea.

Zephaniah: My brethren in prophecy—the word of the Lord has come unto me saying: I will utterly consume all things from off the land. I will consume man and beast. Not by famine or disease—though these I have used as warnings. Not by atom bomb, though none can withstand its might. No I will consume America by grief at her own sin and greed and selfishness. It shall come to pass in that day that those who have turned back from the Lord and have not sought him nor inquired for him shall know that he is come. And their grief will consume them at the thought of their own hardness of heart and their evil in his sight. There shall be the noise of a cry from Manhattan, and a howling from Chicago, and a great crushing from beyond the hills of the west. And I will search the land, not with candles but with the light of the world, and show up those who say the Lord will not heed what we do.

Then shall their gambling houses and their race tracks become a desolation. The eagle shall make her nest in the skyscrapers, and

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the prairie dogs shall burrow in the ruins of the dance halls. Because they have magnified themselves and said "We are the mighty of earth. None can stand against us. What we say, goes."

Because they have trusted in fortunes and stocks and bonds, have sought for their safety in sweepstake tickets, and destroyed food to keep the price up when their brothers across the sea were starving to death, therefore will my judgment come upon them, and I the Lord shall be terrible unto them.

Then shall men everywhere behold and see that the Lord is just, that whom he loveth he chasteneth. And the ravaged peoples of the earth will take heart and know that America is no more haughty because the holiness of the Lord hath melted her hardness of heart. Then I will give to the people the language of the spirit, that they may all call upon the name of the Lord and serve him. And the German and the Japanese within her borders, and the Negro and the Jew, the Scot and the Swede shall come together to my holy temple, and shall send back to their own people across the water, saying: "See, here we are all together as one family of mankind. And this shall be to you a remnant and a token of what all the world may become in the family of nations.

Then I will make America a praise among all the peoples of the earth, and turn back their captivity, into the freedom of spirit of which they have boasted so loudly. In that day it will not be four freedoms, but the unlimited freedom of God and His truth.

Nahum: The Lord hath turned away the excellency of America as the excellency of Germany. The nations that said in their pride "We are the mighty ones." Those who stamped "Made in Germany" upon their cutlery, "Made in Japan" upon their light bulbs, "Made in America" upon all manner of products of their hands, shall seek for the day when they shall declare themselves makers of peace—and be blessed.

America has multiplied her merchants above the stars of heaven. The whole earth is consumed with buying and selling. "Behold I am against thee," saith the Lord. "Art thou better than Germany in thy lust for imperial domination? Art thou better than Japan in thy lust for gain? Turn to me and learn my ways" saith the Lord of Hosts. "The hosts of thy children are my people, the hosts of men and women of every color and class are mine. I have chosen thee to be their servant not their ruler, to be the shepherd who shall gather my scattered flocks and lead them gently to the place of My abiding and to the healing of My grace. Thou shalt no longer be concerned with buying and selling and gain, but shall give freely to the world that which is without money and without price, the knowledge of my compassion in the service of love, and thy gain shall be peace to thine own soul.

Habakkuk: Then shall the Lord bring joy and rejoicing to the hearts of all his people. Their joy shall not be in profits and harvest, nor in high wages and many gadgets, but they shall know that the Lord is their strength. He that made the feet of his servants of old like his feet, shall make the holy joy of his people the true radioactivity, and all men shall be illumined by it. He that made his servants to walk upon high places shall set the wings of their airships like wings of his peace and healing over all the earth. His wisdom and his gentleness shall flow into all the dealings of the United Nations and America shall rejoice to be the instrument of His praise.

Zephaniah: In that day it shall be said to all the earth "Fear not. We be of one blood ye and I. Relax and trust, for the Lord thy God is in the midst of thee. He will save you from yourselves, he will rejoice over you with joy. He will rest in his love which was poured out for you through the suffering at Calvary. Therefore sing and rejoice, ye sons and daughters of Zion."

All: For the Lord is in his Holy Temple. Let all the earth keep silence before Him.

The Challenge to Our Churches

(Continued from page 613)

assistance of local interests. The second front on which our enemies are massing their forces is the front resulting from the growing menace of communism in the United States. During the past five years, American communists have made their deepest inroads into various phases of our national life.

The communist influence has succeeded in projecting itself into some newspapers, magazines, books and to some extent into the radio and motion picture industry. Some of our churches, schools, colleges, clubs, and service organizations have been penetrated, not with the approval of the rank and file but usually in spite of them.

Various faiths—branches of the Christian Church — can and must live side by side in peace and harmony in this America of ours. Competition—fair, understanding and friendly—in religion is desirable as it is in business. It keeps us on the qui vivre. As we learn in America to live with other faiths so must the nations having different systems of government learn to live together in peace and understanding.

We are challenged as Protestant laymen to form a workable and mutually congenial partnership with our ministers. This partnership must be dedicated to effective service and stewardship. We must work for unity among all Protestants—not to be against any other faith, but only to attain the unity which begets strength.

This partnership must work for the recruiting of ministers to serve our churches. A vital part of such a recruiting program must include provision and assurance of adequate compensation commensurate with the training and responsibilities required in each particular parish. We laymen must be awakened to this problem of securing more and better qualified ministers. The ministry must attract more able young men. We must become serious about the caliber and supply of ministers in the future. When laymen are really awakened to this necessity, promising applicants will be knocking at the doors of our theological seminaries in numbers heretofore unheard of.

We all know that moral standards have declined steadily in America, especially in recent years; that the increase in crime is startling, according to the figures released from time to time by Mr. J. Edgar Hoover of the FBI; that juvenile delinquency is rising steadily; that alcoholism has become a serious national problem; that general respect for the law has fallen. The criterion or yard stick of success today is too often—"What can I get out of it" or "Getting away with it is all that matters." Moral standards are seldom mentioned or considered.

What is the remedy? As I see it, it must be a crusade for righteousness — a return to God—a return to His Moral Code as expressed in the Ten Commandments and the Sermon on the Mount.

We, as Protestant laymen, at this significant, unique, and pioneering conference, which will soon be history, are challenged to return to our respective homes, inspired and determined to see to it that each of our churches has such a vital and attractive program under our leadership and in partnership with our ministers that we can say to our entire church membership and to our community, "Put your confidence in us."

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Getting a Kick Out of Life

William L. Stidger

Are You Worth Saving?

My friend, Bishop Bruce Baxter, knows how to follow in the footsteps of his Master, who taught great truths through parables and short stories; and, because of that ability, he has been called, "A person as well as a parson." He is also a fascinating preacher; and, instead of emptying auditoriums as many a good bishop does, he fills them. People always go away from a Bishop Baxter sermon with something they can remember and apply to life; and he preaches in such a way that any wayfaring man, though a fool or a simple child, need not err in understanding what he is saying.

Recently I heard him tell a story about a little boy who was playing on a pier at the summer resort at which his parents were staying. Sandy suddenly fell into water beyond his depth and yelled for help, because he could not swim a stroke.

A man, who had been walking along the shore, heard his calls of distress. He tore off his coat and plunged into the lake, got his strong arms around the struggling boy, swam to shore with him, and saved the boy's life. By this time, the frantic father and mother, who had also heard the boy's cry for help, came running to the end of the dock. There was a great deal of exitement, and most of the inhabitants of the camp gathered in time to see the rescue and to help the exhausted man climb up on the dock with the limp boy. They gave the nearly drowned boy artificial respiration for ten or fifteen minutes. Suddenly the boy opened his eyes and came to consciousness. He saw his rescuer leaning over him, and he saw, too, the anxious faces of his mother and father. It was into the face of the man who had saved his life that the boy looked most earnestly and intently, saying, "Thank you, sir, for saving my life."

"That's all right, son; glad to do it. But see to it that you're worth saving!"

Then the man walked away through the crowd and disappeared. Neither the parents of the boy nor the boy himself ever saw the man again. He was a stranger in the community, and nobody ever learned who he was. However, it is unnecessary to say that the boy never forgot that experience, that day, or that man; and all of his life the admonition of that stranger has lived in his heart and echoed through all his experience: "That's all right, son, glad to do it. But see to it that you're worth saving." Indeed, Bishop Baxter has seen to it that he was worth saving!

Sunday in London

(Continued from page 605)

of understanding permeates the many letters she wrote to John at Charterhouse, at Oxford, and in Georgia.

Leaving Bunhills Fields Cemetery, we walked over to Wesley's Chapel. The great Adams-Acton statue of Wesley as he stands still preaching to his followers is marvelously impressive. In his left hand he holds his Bible; his right hand is outstretched, and on the stone beneath is inscribed the simple statement realized by his church:

"The World is My Parish"

The famous Foundery lasted forty years. It was necessary to find a new place of meeting. On April 21, 1777 Wesley laid the foundation stone for the new chapel and during intermittent showers preached for thirty minutes to a vast throng on the text, "According to this time, it shall be said, what hath God wrought?"

The interior of the chapel has not been altered too severely over the years, so that one can see it approximately as it was when Wesley officially opened it in November o 1778. The same pulpit is there from whic Wesley preached. Next door is his hom where he spent the last years of his life. On can visit his study and see his famous des and reading chair, the Salisbury portrait, hi riding shoes, his gown, and his three-cor nered hat. In his bedroom one sees Foun dery collection plates and other Wesleyanna Adjoining this room in which he died is th prayer room where guidance was dail sought by this religious dynamo who did s much to change England in the 18th cen tury.

Reverently we now stood in the graveyar behind the chapel. Here the first lay preach ers had been laid to rest with their leade Here were his friends and many more whos tombstones are no longer to be seen. Th words of that Belgian Roman Catholic pries Maximin Piette, truthfully summed up ou thoughts as well:

"When one reflects today upon the magn tude of the work he wrought and consider the extent, the permanence and beneficenc of his influence, one feels that he might fit have been given a resting place in that gre Abbey which holds the tombs of a score kings, and dust of better men than king Yet it is better as it is; more fitting it is th he should rest as he does in the central ro of vast London, in the throng and surge that mass of common men with whom an for whom he laboured, beside that home Chapel, which was the centre and is still th monument of that great religious movemen into which he poured his life."

Old St. George's

Plans are under way for making a n tional Methodist shrine of Old St. Georg Methodist Church in Germantown, Pa. Th "church of many distinctions" is the olde Methodist church in America, the socie having been founded in 1767, and the edifi dedicated two years later. It was here that t first New Year's Eve "Watch Night" w held, in 1771; here, too, in 1773, the fi Methodist Conference convened; and it w in this church that Francis Asbury, fi Methodist Episcopal bishop in Ameri preached his first sermon.

It is now proposed to build a museum the site, as well as offices to serve the Me odist Historical Society, and a social hall serve what is still a lively congregation. T Rev. Dr. Francis H. Tees, who has just tired after 16 years as pastor of the chur and who has carried on research in conn tion with the church and Methodism g erally, will continue as librarian and histori of the Philadelphia Methodist Confere Historical Society. He will retain offices St. George's.

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To Dorothy Thompson

Following is an open letter to Dorothy Thompson by the Rt. Rev. Frantisek Kovar, Bishop-Patriarch of the Czechoslovak Church—second largest religious organization in Czechoslovakia. He will return to Prague at the end of June after a month's visit to the United States as a guest of the American Unitarian Association. You will note his first-hand information does not tally with Miss Thompson's opinions.

Dear Miss Thompson:

During my stay in Boston I read in the *Boston Daily Globe* June 6th, the article "Hate and the Hater" written by you. You are a well-known and esteemed writer in Czechoslovakia; that is why I was so surprised that you chose Czechoslovakia in order to exemplify and demonstrate "Hate and the Hater." You take it for granted that in Czechoslovakia everybody who doesn't speak Czech or Slovak is hated, especially those who speak German. You object that language can not be a criterion of ideas or character. I quite agree with you in this. But I wish to state, out of experience, and as the head of the second biggest church in Czechoslovakia, that in Czechoslovakia there is no hate nor are there in relation to those who speak a foreign language, be it even the German language. The Allies agreed on the transfer of those Germans who were Hitlerites, and the reason for this was most serious, as all civilized and informed people know. But those Germans who were anti-Hitler, and were democrats, are staying in Czechoslovakia, and there are several hundreds of thousands of them. Any German who wants to stay in Czechoslovakia has simply to prove that before the German occupation of Czechoslovakia he belonged to a group which was *democratic* and loyal to Czechoslovakia and which had nothing to do with either Henlein or Hitler.

Such proof should not be difficult to obtain even for a professor of the former German university in Prague— a Jew, whom the author quotes—if he really was anti-Hitler.

The citizens of Czechoslovakia know very well how perniciously the Hitler propaganda of the myth of Blud and Boden (blood and land) worked, and they were and are doing their utmost not to become a prey to this propaganda, as any one who visits Czechoslovakia can find out for himself. We never will hate any people who speak a foreign language. Hatred and hearsay propaganda are not a way to a better humanity. The way is through understanding, good will and love.

(Rev.) Frantisek Kovar
Bishop-Patriarch of the
Czechoslovak Church

Chinese Communists

The following letter has been received from the Board of Foreign Missions and Church Extension. Written on the evening of May 24th, by our North China Treasurer.

The Communists entered the Methodist compound (Ch'angli) about 1:30 a.m. last Sunday morning, May 18th. They first collected Miss Griffin, Dr. Nutting (of Mass.), Miss Battin, and Mrs. Sun, the two latter being members of the Tientsin visiting team, together with 20 girls from the New Light Mothercraft School, 40-60 girls from Alderman Girls Lower Middle School, 300 plus boys from the Hui Wen Middle School, (these were evidently all the boarding pupils. C. P. D.), William Hsu, the principal of the two Middle schools, Liu I Hsin, conference director of religious education, Mr. Chang, editor of a magazine called the *Christian Farmer,* and about 20 other teachers, men and women, and took them to a village about 20 li off from the city, 7 miles up into the mountain.

They started from the compound about 4 a.m. They allowed the ladies to ride in Chinese carts but the others had to walk. The majority were allowed to carry a small bundle and it took the greater part of the day to walk to their destination. Fortunately Messrs. Liu and Chang started to argue with the Communists, and after hours of talking, finally convinced them that to remove the schools with their teachers and students into the mountains was a blunder.

A high-ranking Communist conducted them back to Ch'angli and countermanded the previous order to destroy the compound completely. This group got back late Monday evening. The two B. F. M. houses (occupied at that time) were not disturbed till a little later Sunday morning. At first there was not much inclination to take the occupants away, these being Mr. and Mrs. Edward Winans, Miss Dora Fearon, Mr. and Mrs. Dewey, Edward Dixon, from Tientsin, and three Chinese members of the visiting team. Later on during the day, there were a number of efforts made to carry them off, but the three foreign men refused to abandon the women who could not walk, and finally the Communists allowed them to remain in the Winans' house.

There was a great deal of looting. The hospital was thoroughly looted by Communists and the rabble. All medical supplies, all stores of food, all instruments are gone. 65 of the 100 beds are gone, as is most of the other movable equipment. It took 60 carts to haul the loot of the hospital alone. Dr. Chao, the head of the hospital, escaped by hiding behind the furnace. The New Light Mothercraft School was thoroughly looted, also the W. D. C. S. home. Miss Griffin and Dr. Nutting lost everything except the clothes they were actually wearing. Alderman School was thoroughly looted and Hui Wen badly so. The Dewey former residence (recently occupied by CNRRA) was not only looted but burned, the burning taking place about midnight on Monday. The Clay house where the Deweys were living was also very thoroughly looted.

The Ch'angli people are in a very bad way, and we are sending them a large sum of money as soon as possible. The bishop is strongly of the opinion that the missionaries should temporarily withdraw from Ch'angli, and in this opinion he is backed up by the leaders, missionary and Chinese, here in Peking.

The above letter was forwarded to Zions Herald by Miss Clara Pearl Dyer, a retired missionary, of The Methodist Church in China, now living in Cranston, R. I. Miss Dyer sent the letter with the following message:

"A few days ago when I was reading this letter to Miss Clementina Butler and a group of missionary ladies, they said they thought it ought by all means to be printed in Zions Herald as it was of general interest to the church. Methodists generally did not know what had been happening to one of their mission stations.

"I will add here, however, that I have just returned from Ch'angli, arriving in New England on April 12th. Ch'angli was my home for 40 years, and you can judge how my heart aches for the missionary and Chinese workers who have had to undergo these harrowing experiences.

"I may add that I have been a reader of Zions Herald for about 60 years and when I could not receive it during the war, I felt very much lost without the church news usually found there. While I was in the Japanese Concentration Camp in Weihsien, one stray copy somehow managed to arrive and it somehow passed the censor and was delivered to me.

"It was the only church paper of any kind which came to camp during the whole two years and a half, and was read by everybody until it was almost worn out, although it was already two years old when it arrived. The English Methodists were especially interested in it because of the letter from the English correspondent which gave them news of their own church which they had not known, how it was bearing up during the war and how many had been destroyed. The paper was the issue of March 19th, 1942, (I think it was) and I received it the last of February 1944!"

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July 13 — Bishop Lewis O. Hartman, Resident in the Boston Area.

July 20 — Dr. John W. Rustin, Mount Vernon Place Methodist Church, Washington, D. C.

July 27 — The Rev. Tyler Thompson, Methodist Church in Weston, Mass., and formerly of Korea.

August 3 — Dr. William L. Stidger, Department of Homiletics, Boston University School of Theology.

August 10 — Dr. Lynn J. Radcliffe, First Methodist Church, Oak Park, Illinois.

August 17 — The Rev. Harold R. Brennan, St. Mark's Methodist Church, Rockville Center, New York.

August 24 — Dr. Earl H. Furgeson, Harvard-Epworth Methodist Church, Cambridge, Mass.

August 31 — The Rev. Thomas R. Burns, Union Church, Fall River, Mass.

September 7 — Dr. Harry N. Holmes, secretary, World Alliance for International Friendship through the Churches, New York City.

Silver Bay

At Silver Bay, on beautiful Lake George in New York State, will be held this summer —July 16-23—a conference on the "Christian Mission In The Post War World." For several summers more than 300 delegates from all denominations have gathered for a week of rare fellowship, world-wide contacts and inspiration. The program this year promises to be one of exceptional quality.

The basic theme will be evangelism; it will be treated from the viewpoint of the churches here in America, and also deal with the place of evangelism in missionary work around the world. The problems of evangelism in this country will be treated by Dr. Sidney W. Powell of St. Paul, Minnesota, who, in addition to important auditorium lectures, will conduct for three days a seminar for ministers on the practical aspects of evangelism within the local parish. The world view will be lifted by Dr. Charles T. Leber, of the Presbyterian Board, who also will conduct a seminar for three days on evangelistic and missionary work abroad.

The faculty will include Dr. T. H. P. Sailer, who will conduct his usual leadership class. The entire matter of the United Nations and the relation of the church to it will be discussed by Miss Mabel Head, one of the ablest interpreters of the United Nations and related topics.

Other interesting courses and study groups are planned. One will be the missionary workshop by Miss Palameter of Philadelphia, and another will deal with missionary programs for the local church by Dr. William Whysham. There will be also an interest group on "New Frontiers in Home Missions" by Dr. John F. Duffy.

Professor Arva Floyd of Emory University will give a series of lectures on the "Theological Backgrounds for the Christian Mission."

The meetings of the denominational groups each day always proves a stimulating hour where plans are reviewed and new procedures worked out. One of the most popular features is the missionary hour each afternoon when the people informally meet missionaries from all over the world, hear them speak, and ask them questions. Many a lasting friendship is begun in this manner.

There will be special music at the conference in charge of Mrs. Rosa Page Welch, who has had extensive experience in the leading of group singing and is proficient in preparing workshop programs. Professor William J. Faulkner, dean of the chapel, Fiske University, Nashville, Tenn., will bring devotional messages of an unforgettable nature.

The evening lectures will include such trusted leaders of Christian enterprises as the following:

Dr. Albert Stauffacher, who is general chairman of the conference, and who will give the keynote address on the evening of July 16th.

Mrs. Norman V. Peale, former head of the Home Mission Council.

Dr. John A. Mackey, president of Princeton Theological Seminary.

Dr. Sunder Raj S. Raichur from India and Captain Van Goethem, chief Protestant chaplain of Belgium.

A program with such outstanding leaders guarantees a worthwhile experience to all who attend.

Address your inquiries and registrations to Dr. Gilbert Le Sourd, 156 Fifth Avenue, New York City.

Baptist Race Relations Code

The Southern Baptist Convention, in annual session in St. Louis in May, acknowledged responsibility for the improvement of interracial attitudes and conditions, and to that end approved a comprehensive, long-range program of education and activity. Included in the program laid out are the use of Sunday school literature, pamphlets, study courses, and similar materials; editorials and contributed articles in the denominational papers; attention to the subject in state and district conventions and associations; introduction of race relations courses in Baptist colleges; education from the pulpit; and cooperation of Baptist pastors and churches with Negro religious leaders in efforts to improve conditions in local communities.

The convention also approved and commended to the denomination's six million members the following "principles of conduct" relative to Negroes:

We shall think of the Negro as a person and treat him accordingly.

We shall continually strive as individuals to conquer all prejudice and eliminate from our speech terms of contempt and from our conduct actions of ill-will.

We shall teach our children that prejudice is un-Christian and that good-will and helpful deeds are the duty of every Christian toward all men of all races.

We shall protest against injustice and indignities against Negroes, as we do in the case of people of our own race, whenever and wherever we meet them.

We shall be willing for the Negro to enjoy the rights granted to him under the Constitution of the United States, including the right to vote, to serve on juries, to receive justice in the courts, to be free from mob violence, to secure a just share of the benefits or educational and other funds, and to receive equal service for equal payment on public carriers and conveniences.

We shall be just in our dealing with the Negro as an individual. Whenever he is in our employ we shall pay him an adequate wage and provide for him healthful working conditions.

We shall strive to promote community good-will between the races in every way possible.

We shall actively cooperate with Negro Baptists in the building up of their churches, the education of their ministers, and the promotion of their missions and evangelistic programs."

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Spellman Accuses Protestants

New York (RNS) Francis Cardinal Spellman, archbishop of New York, charged here that Protestants are waging a crusade of bigotry by attacking the patriotism of American Catholics.

In a speech given at the commencement exercises of Fordham University, the Cardinal charged the campaign is aimed at halting the growth and expansion of Catholic education "which is claimed to be a constant threat to the supremacy of public education in the United States."

He called the alleged anti-Catholic feeling "un-American and un-Christian" and contrasted it with the inter-religious harmony that prevailed in the armed forces during World War II.

Cardinal Spellman said the Protestant drive was touched off by the recent Supreme Court decision which upheld a New Jersey law providing for transportation of private and parochial school students in school buses at public expense.

"Much fearful criticism has been directed at the Supreme Court because of its decision in this case," he said. "In high indignation some of our leading newspapers have denounced the decision as a dangerous departure from American principles, an egregious blunder which will lead to union of church and state, an attack upon our cherished free American public schools, the opening wedge in breaking down the wall between church and state.

"And with complete disregard for the absolutely clear language of the New Jersey law, which says that transportation shall be provided for children attending both sectarian and non-sectarian private schools, several papers condemned the court for showing favoritism to the Catholic Church."

The cardinal declared that Protestant church papers went further than the secular press, one urging that "no pulpit can be silent on this issue."

He said results of this "un-American and un-Christian attitude" are being felt in many small communities where until recently ministers and priests had worked together in fellowship on community projects.

"Priests in the rural areas have asked that the Catholic press discontinue publicity on this issue. They feel badly about the tension between religious groups which in small communities must live together more intimately than in urban areas."

Cardinal Spellman said the Protestant attack is directed "not at Catholicism, but at the patriotism of American Catholics. Some people are asking: 'May Catholics be trusted; may they be conceded all the advantages and opportunities of American citizenship; may their church have full freedom of activity?' "

Declaring that four American wars have seen the abatement of bigotry, the Cardinal said, "now that the latest war is won, bigotry is once again eating its way into the vital organs of the greatest nation on the face of the earth.

"Once again a crusade is being preached against the Catholic Church in the United States," he said. "Once again the attack is directed not against Catholicism as such, not against Catholic dogmas or practices, not against the Catholic clergy, but against the Catholic Church as a social institution, as a cultural force in the United States."

N. E. Ministerial Training School

The New England Ministerial Training School will be held this year at Wilbraham Academy, Wilbraham, Mass., from September 1-5. Under the auspices of the General Conference Commission on Ministerial Training of The Methodist Church, the week's program will be composed of three series of study and discussion. The first one is to be led by Professor Arnold Nash, Ph.D, of McCormick Theological Seminary, Chicago, Ill. Dr. Nash was educated in England, and came to this country in 1939. Since then he has lectured at Yale Divinity School; the universities of Nebraska, Iowa, and California; Oberlin College; Princeton Theological Seminary, and many others. Last summer he made an extensive tour of Europe, and has recently published his book on "The University and the Modern World." Dr. Nash has chosen as his theme for the week at Wilbraham, "The Christian Interpretation of History."

The other two series are to be led by Professor Thomas S. Kepler, Ph. D., of the Graduate School of Theology, Oberlin, Ohio. Dr. Kepler, a graduate of Cornell College and Boston University School of Theology, is a well known lecturer and author. His books include "Contemporary Religious Thought" and "Contemporary Thinking About Jesus." He has chosen for his study group at the school, the two themes, "Contemporary Thinking About Jesus" and "Four Insights into Contemporary Christian thought."

Registration for this training conference should be made with the Rev. C. T. Allen, 14 Day Ave., Westfield, Mass. The expenses per person for the five days will be $10.00. This amount covers room and board and registration fee. All inquiries for further information should be addressed to either of the following: the Rev. W. Ralph Ward, Jr., 1208 Main St., Manchester, Conn.; or Dr. F. D. Taylor, 15 Berwick St., Worcester, Mass.

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ALBANY, N. Y. (RNS) Relgion Views the News, a 15-minute program aired every Saturday night over WTRY, Troy, N. Y., was named one of the top public service programs of local origin in the nation by Billboard, show business publication, in its 16th annual radio editors' poll.

The program is edited by four clergymen, who alternate each week in presenting it over the air. They use dispatches from Religious News Service and newspaper clippings as the basis of their broadcasts.

The clergymen are Rabbi Reuben Slonim, of Temple Beth El; the Rev. Richard Cummings, of First Baptist Church; the Rev. Allen Cooper, Waterford Methodist Church; and the Rev. Harold J. Quigley, of Ninth Presbyterian Church. Their program is sponsored by the Joint Religious Radio Commission of Albany, Schenectady and Troy.

An Anniversary We Forgot

(Continued from page 603)

when the moment is irrevocably past to perform the act that the larger author of all time has called for.

Is not 9:15 a. m., August 6, 1947 (Hiroshima time) such a time? Is not that a time when America, too, should pause for meditation and for prayer, even as the people of Hiroshima did when the first year rolled around and found America forgetting? And now, a second year has almost gone. And the nations and peoples of the world are drifting more swiftly toward the brink of that universal catastrophe which the atomic scientists all saw in the flash of the first test bomb over the Alamagordo Desert.

No, it is not too late. But it is very late. It is getting toward nine o'clock Hiroshima time. Toward nine o'clock by any clock in this world, where atomic missiles will move 1500 or more miles an hour from any point upon the earth to any other point.

If you know what kind of world this is, if you know what is safe for the future of your children, if you know what is good for your own soul, if you know that you have a soul, you will stand in awe, you will meditate, you will ponder and you will pray at 9:15 a. m., August 6, 1947 (Hiroshima time) no matter what time it may say by your clock or by any clock in the world.

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Making Christians Out Of Methodists

(Continued from page 608)

the Christian faith is and says. If the forces of Christian education at desk, in pulpit, and in the home fail in their task of making clear the meaning of the Gospel and the Lordship of Christ, what then? All that would have been accomplished would be the separation of a large sum of money from an impressive number of people, and the addition to the rolls of the church and church school of more of the same kind of people we already have. Such an achievement would be something short of impressive.

So we come to the crux of the matter. Christian teachers must take with deadly earnestness this task of overcoming spiritual illiteracy. It is the difficult but glorious task of Christian teaching to lead people through the guidance of the Holy Spirit into a full understanding of the nature of the Christian faith. But, specifically, what does that mean? Many things. Consider three.

It is the task of the Christian teacher to help people come to the understanding that God is in control of His universe. Pastors these days are dismayed at the hold which fatalism has upon their people. "If your time has come, nothing can stop you from going." "I suppose that this calamity was meant to be, and there's not much use in trying to fix blame for the disaster."

Again, impressed by the seeming inevitability of natural law in the physical world, some have concluded that human personality is about as fixed and unchanging as the orbits of the planets, and that it is silly to be bothered with "ideas of uplift."

Here is a challenge for Christian education! Let us get it into our own minds first, and then teach it with a holy zeal. God has not abandoned his world to the impersonal operation of natural law. Fatalism does not hold the final answers to life's meanings as long as spontaneity and human freedom are observable facts of experience. Our world is responsive, in a measure greater than most of us dare to think, to the consecrated efforts of Christian people. God is not dead. He is alive in his world. Let the people hear that from the lips of Christian teachers. Let us tackle that kind of spiritual illiteracy.

It is the task of Christian teaching, furthermore, to lead people to a new appreciation of the place of the Bible in the Christian church. Let it be said frankly that in many of our Protestant churches the Bible seems no longer very important. Church school quarterlies have had the unintended and unfortunate effects of supplanting the actual experience of handling and using the full Bible. In the public worship of the church the Psalms are read from the back of the Hymnal. The public reading of the Scriptures is seldom done impressively, often slovenly, and seldom heard attentively.

The Bible has become for many nothing but a more or less interesting collection of ancient stories about an obscure Semitic people.

Fortunately there are signs pointing to a new revival of interest. The amazing popularity of the Revised Standard Version of the New Testament has brought a new upsurge of interest in Bible reading in many homes. Colleges campuses report a new interest in Bible study groups, and a new determination to discover its meaning for them and their academic worlds. A fashionable metropolitan church places Bibles in the pew racks, one for each hymnal, and the visiting worshipper is impressed by the close following of the three Scripture lessons by the entire congregation.

"God hath yet more light to break out of his Holy Word" said Pastor John Robinson. Yet the light will not break until the book is read. Christian teaching must address itself to that book with a seriousness not matched in our generation. That illiteracy must be cured.

Christian teaching, thirdly, must present a conviction that Jesus Christ is able to redeem the last and the least of human beings. Mrs. Marty Mann of "Alcoholics Anonymous" in a recent address before a Methodist Annual Conference said that one of the cardinal principles of their organization is "the alcoholic must be made to feel that he's worth saving."

New Testament words, no less. That is precisely the message of the Gospel. That man whom the Gospel has touched, perhaps through a faithful Christian teacher, walks straighter, and his pace is steadier than before. For he is no longer a nobody. He is a somebody. Enough of a somebody, at least, to have been the object of the redeeming grace of God. To accept this conviction and to work under it gives splendid meaning to the most ordinary session of the most ordinary class. We must cure the kind of spiritual illiteracy which would obscure the truth of that assurance.

"Christian, Christian, Who Calls Me Christian?" Judged by actual accomplishments, perhaps few of us could stand up to Dean Thurman's searching inquiry. But judged by dominant purpose, perhaps we can humbly answer, "This, Lord, is my desire." To help people make that answer, and then to help them do something about it are the tasks of Christian teaching. There is no doubt of that. For they were the tasks of the Lord Jesus Himself.

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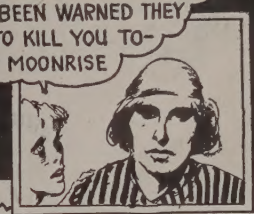

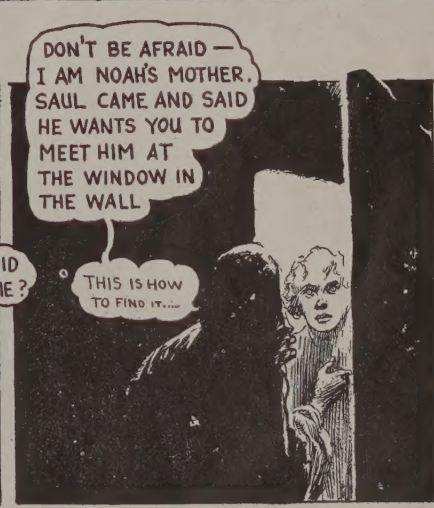

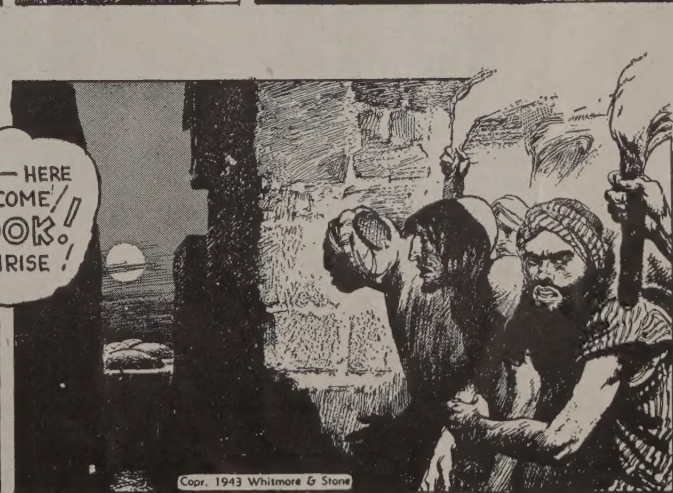

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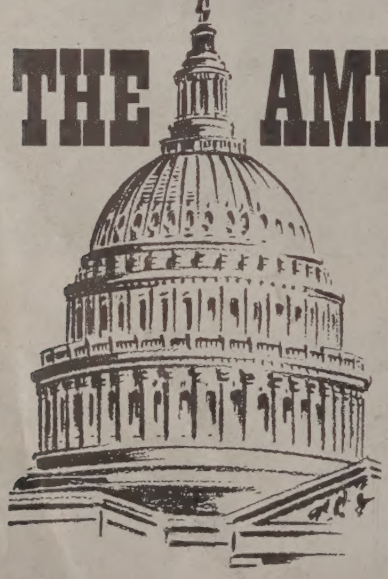

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